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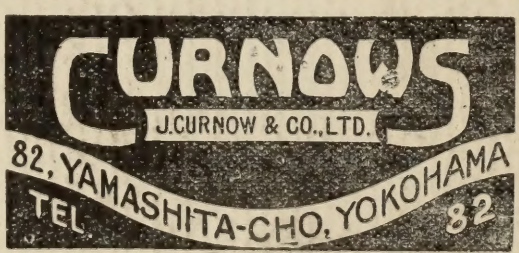

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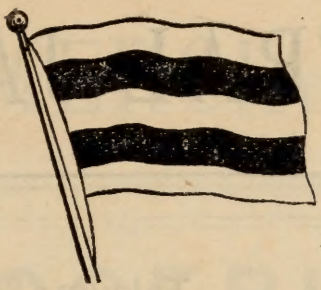

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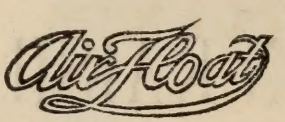

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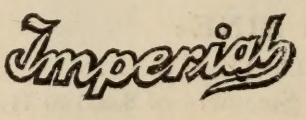

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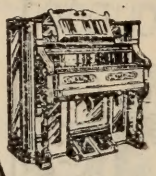

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THE

CHRISTIAN MOVEMENT

IN THE

JAPANESE EMPIRE

INCLUDING

KOREA AND FORMOSA

A YEAR BOOK FOR

1916

FOURTEENTH ANNUAL ISSUE

JOHN LINCOLN DEARING
EDITOR

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PREFACE

A thoughtful reviewer of a recent volume of THE CHRISTIAN MOVEMENT thought it significant that a book of this size is required to deal adequately with the spread of Christianity in Japan.

Year by year the editors find it increasingly difficult to so condense the interesting material at hand as to confine the volume within its present limits. It is an occasion of deep regret that the limitations of space and the added cost of production has compelled us reluctantly to carry over to another year material for which we would have gladly found space within the present volume. It was the intention to include this year a section dealing with the history of medical work in Japan as well as its present development. But we are compelled to defer its publication until another year.

The careful investigation into Village Life and Conditions made by the Committee on Survey and Occupation, has proved of such wide interest that the reports are reproduced in full, although a part has already appeared elsewhere. In order to gain a correct impression of existing conditions the entire report should be read at one time. The emphasis placed upon education in country villages and of great progress already achieved, should be kept in mind when we read of low moral standards and depressing conditions existing in some villages. Doubtless conditions equally distressing may be discovered in village life in other parts of the world as well as in Japan. Place is given in THE CHRISTIAN MOVEMENT to such a statement of conditions only for the purpose of emphasizing the need that such villages sustain of moral and religious instruction. Japan is in no sense peculiar in possessing villages of low moral standard. The fact that they do exist however clearly proves the existence of a

great need in the rural life of Japan for such instruction and moral uplift as the Gospel of Christ can furnish.

We are fortunate in being able to include this year a paper by an expert in Child Study, from the Japanese standpoint. The paper is written for the purpose of revealing the true atmosphere of child life, and to make clear the moral and religious environment of early life in Japan. The coming of the World's Sunday School Convention to Japan should attract special attention to the subject of Child Life. It will be easier for experts in Sunday School organization to meet the great task awaiting them in Japan if the conditions can be clearly understood from the beginning. The child grows up in Japan amid influences and surroundings so widely different from conditions existing in the West, that a study like this of Mr. Takashima's ought to be of great help in showing the way of approach, and the conditions to be met in bringing Christian instruction to bear upon the child life of this country.

As in former volumes, we are indebted to a large number of contributors who have given valuable time and assistance in preparation of the book. The section on Other Missions and Churches has been under the efficient charge of Dr. G. W. Fulton, who has added to its value by preparing the brief resume or introduction, which will be found most helpful by those not personally interested in the individual reports. Professor Frank Müller has supplied some most interesting material in his annual review of Religious Literature, as well as in his report on the Tokyo Language School. Many will find information in his list of Christian Periodicals, which is unobtainable elsewhere. We have to thank the Rev. A. W. Stanford for the full and accurate information which he has embodied in the list of Christian Schools. It is difficult to appreciate the amount of patient investigation which is represented in such reports. The same is true of the Statistical Tables, for which we are indebted to the Committee of Statistics of the Federated Missions, Bishop H. J. Hamilton, chairman. We believe the Tables will be found more complete and accurate than for a number of years past.

Professor Clement has kindly revised a list of important dates first published in the 1913 edition. This table will

be found most useful for reference, and includes information which many wish to verify without knowing where to look for the facts. We are also indebted to Professor Clement for a very instructive Table concerning the Japanese Diet, which is found in the Appendix. Thanks are due to the Rev. C. W. Iglehart for revising the Directory and bringing it up to date, and the same should be said of Mr. Gerald Bonwick, who has performed a similar service with regard to the Korean Directory. To these and to all the others in the long list of interested contributors, both in Japan, Korea and Formosa, the cordial thanks and appreciation of the Editors are extended.

It is a matter of regret to us that the Korean Section, provided by Rev. W. G. Cram of Songdo, has proven to be much smaller than we had planned for. Circumstances prevented Mr. Cram from supplying material for a full report. But even the brief section will amply justify the optimism of those whose hearts are yearning for the coming of Christ to Korea.

The Editor-in-chief has unfortunately found it necessary to return to America on furlough while the present volume is going through the press. This is but a common illustration of the difficulty which exists in carrying on consecutive work on mission fields where so much change is constantly in evidence. In this case however, the disadvantage is largely removed through the kind assistance of Rev. E. T. Iglehart who has kindly undertaken to see a considerable portion of the book through the press, and has assumed the responsibility of its publication and circulation. He has also prepared the Index, and done other important and laborious tasks in connection with the volume.

Missionaries who have experienced the distractions of preparation for going on furlough can fully appreciate with the editor the assistance in proof reading and preparation of the book for the press which has been given as in former years by the editor's wife up to the very day of sailing. Otherwise, the book would have been still further delayed, and the burdens transferred to others would have been much greater.

The report of the Russian Orthodox Church in Japan was received too late to include in its proper place in the

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JAPAN

PART I

GENERAL REVIEW OF THE YEAR

CHAPTER I

GENERAL SURVEY

By John Lincoln Dearing

The Coronation

The outstanding event of the year in Japan has been the Coronation of the Emperor. Three years ago he publicly announced the death of his father, Meiji Tenno, and took the oath of office, but not till 1915 was it possible for him to approach the shrine of his Imperial Ancestors with an offering of rice which had been grown subsequent to a period of official mourning, and to announce his assumption of his imperial prerogatives, which in Japan constitutes the rites corresponding to what is known in the west as the coronation. The entire service was much more of a religious ceremony than marks a western coronation, and the absence of the pomp and display which are seen in the west was something of a disappointment to those who had come half-way round the world to witness the scene. Severe simplicity characterized the proceedings, and the emphasis upon the religious or Shinto ceremonies was something of a surprise to many, even among those who have long resided in the country.

Contrast with Past

The vast contrast between the Coronation of Yoshi Hito and that of his father in October, 1868, can hardly be appreciated. The very greatly changed position of Japan in its place among the nations of the world is scarcely more remarkable. Fifty years ago the assumption of power by the Emperor Meiji Tenno was at a time of great political disturbance when the throne even was insecure. The nation was almost a negligible quantity among foreign countries who expected less from Japan

than is to-day expected from Portugal or some small South American State. Neither foreign representatives attended the coronation, nor did foreign ships bear congratulations. Doubtless the event itself was scarcely known among the nations of the world, and where known received little recognition or thought. The recent events however are recognized in every capital of the world as of deep significance and of vital interest to all nations. Representatives were sent from the ends of the earth to bring congratulations upon the accession to the throne of the ruler of a nation which has successfully waged two wars with Powers having populations far larger than his own, and whose people are at present joined in alliance with the strongest nations in Europe. The marvellous advance of the nation in international significance and influence is no less remarkable than is its internal transformation and development. It is a progress which is realized with difficulty even by the most intimate and sympathetic students of her history.

Foreign Envoys

Not all the foreign representatives bearing congratulations to the Emperor on his accession to the throne were present at the time of the Coronation services. Several important personages have arrived in Japan later, bearing their congratulations. Among these may be mentioned the Russian Grand Duke Michaelovitch, whose coming was claimed to have no special military significance, but it is noticeable that since his visit the occasional criticisms that the Government is risking too much in sending munitions of war out of the country to the support of Russia, has disappeared, and there are indications of greater activity in the production of those supplies which Japan can furnish to Russia.

The visit of the Papal Legate, Cardinal Guiseppe Petrelli was attend by scarcely less ceremony and consideration, though perhaps its political significance was less apparent. Extraordinary attention was accorded him, however, as a religious envoy, and the Roman Catholic Church took every advantage of the attentions, which his visit might draw to their work, and doubtless considerable gain will appear later.

Imperial Honours

In connection with the Coronation services abundant largesses were bestowed in all parts of the country. Many prisoners were pardoned, and honours were awarded to many deserving subjects. Especial regard was had for those whose life-work had been for the social and moral improvement of the State. The enlightened and unprejudiced attitude of the Government was evidenced in the rather remarkable recognition of the life and work of Christian subjects. The award of posthumous honours is not an infrequent form of recognition in Japan. At this time however such honours were for the first time conferred upon Christians. There were included among the names of those thus honoured Joseph Niijima and Kakewa Yamamoto, the founders of the *Doshisha* University.

It is remarkable that among the fourteen persons who received decorations in recognition of honourable service performed for the State educationally, seven were well known Christians, while as far as we know none were conspicuous as Buddhist teachers or leaders. Among those who were thus honoured should be mentioned Col. Yamamuro, the head of the Salvation Army, Mr. Tomioka, the founder of the Home School or Reformatory, Dr. Motoda, a leading Episcopal educationalist, Dr. Ibuka, President of the *Meiji Gakuin*, Dr. Harada, President of the *Doshisha*, and Hon. S. Ebara, for many years a well known Christian educationalist and member of the Diet. Mr. Morimura, the wealthy retired merchant who has been most active in the Evangelistic Campaign and has preached Christianity from one end of the country to the other, was honoured with a Baronetcy.

Honours for Women

The recognition of woman and her work was particularly gratifying. Among those receiving decorations were Mrs. Yajima, and Miss Tsuda, the former, President of the Woman's Christian Temperance Union and for many years well known as one of the foremost women of the country in her interest in female education and social and temperance movements. She was for seventeen years the head of the *Joshi Gakuin* in Tokyo. Miss Ume Tsuda is well known both in Japan and abroad as a leading woman educationalist and head

of the large private girls' school established by herself. Miss Tsuda was sent to America in 1871 by the Government for study, and has been a recognized force in female education for many years.

Imperial Reviews

Following the Coronation services in Kyoto came inspiring demonstrations of the nation's strength in the Military and Naval Reviews that took place in Tokyo and Yokohama. Those who were fortunate enough to have witnessed similar reviews which took place some ten years ago at the close of the Russo-Japanese war or at other periods even earlier, were especially impressed by the evidence of Japan's marvellous progress in military training and equipment. Whether one marked the skill and confidence of the dirigible and the aeroplanes which circled overhead ; the precision and smart appearance of the troops as they marched past in review ; or the up-to-date appearance of the fleet perfectly equipped in all its parts, or the manœuvres of the submarines, one felt that Japan was indeed ready to defend herself against all attacks of an enemy. One instinctively ceased to think of her as an Oriental nation. It was an imposing spectacle of the nation's military strength. To view these forty thousand well trained troops drawn up in review, or to get a glimpse of the thirty-six thousand seamen manning her ships-of-war, inspired admiration of Japan as a great Power. One could not fail to be impressed, as one looked upon the military strength of Japan as represented in the great review, with the honourable restraint and high purpose of Japan in her attitude toward China. Where a less thoughtful nation would doubtless have taken advantage of great opportunities for material advancement, Japan with singular sagacity and wisdom has pursued a course that will commend itself to future students of history.

The Okuma Cabinet

The present Cabinet has continued in office throughout the year, though its task has been anything but easy, and it has had to overcome obstacles greater than those which have caused the downfall of many of its predecessors.

Viscount Oura

Early after the election to which we referred in the Survey of 1915, reports of bribery in securing the election were heard. These charges became so well established that the complicity of Viscount Oura, Minister of Home Affairs, was unquestioned, and according to Japanese custom the entire Cabinet was regarded as responsible and its resignation seemed inevitable. This, however, was not accepted by the Emperor and quite contrary to usage the retirement of Viscount Oura and Baron Kato, the Minister of Foreign Affairs and the Minister of Finance was permitted, while the remainder of the Cabinet continued in office. Viscount Oura owed his place in the Cabinet to his connection with the still influential *Doshikai*, the party of the late Count Katsura. He was also a strong representative of the Bureaucracy, whose support the Okuma Cabinet needed.

Considerable political capital was made at the time out of the fact that Mr. Ozaki, the Minister of Justice, who had been very active in investigating the charges of bribery in election, ceased his prosecution when the downfall of Oura had been accomplished. Mr. Ozaki defended himself on the ground that in dealing with one in such high position the procedure to be followed in the case of one in the ordinary walks of life was uncalled-for, since the punishment already accorded by his retirement from the Cabinet and public disgrace was sufficient.

Count Okuma was also criticised for violating all precedent by consenting to continue in office together with the rest of his Cabinet, which he defended by openly claiming that he did so at the bidding of the Emperor. His critics held that it was disloyal to involve the Emperor in any way in such a matter, since it is not regarded as good form in Japan for the opinion of the Throne to be made public and given as a reason for official action. In such a case, of course, one seems to hide behind the Throne where no honourable subject could venture criticism. This was regarded as disloyal and unworthy the Premier. But the criticism gradually passed away.

The Nogi Incident

Another rock which well nigh wrecked the Okuma craft was the Nogi incident. This involves ideas not easily appreciated by those unfamiliar with Japanese life. The national dislike of having a family name die out has led to the custom of adopting a son from some other house, in case the absence of sons or daughters or the death of the same is likely to leave the family with no one to carry on the name. In the case of the late Count Nogi whose two sons died in battle, it was his express wish that his family name should die with him, and that this system which he regarded as evil should receive a check by his action.

It will be remembered that Count Nogi died by his own hand, and for some months his wish seemed likely to be regarded. When, however, during the past year, the Government took the matter up and appointed one of the younger members of the house of Mori to continue the Nogi name and family, the nation became remarkably excited over the matter. The spirit of deep regard and reverence for the memory of the late Count Nogi doubtless strengthened the wish that his will should be regarded. To establish a family name appears to be contrary to the law of the State. The family of Nogi having become extinct, it seemed to many illegal to establish a family with that name. Excitement ran high for some time. Public meetings were held and large space was given to the subject in the press. But after some months the opposition gradually subsided. Westerners may find it difficult to understand the principle that should lead to such insistence on the continuance of an honoured name in the face of a definitely expressed wish to the contrary on the part of the one who bore it. It must be taken however as only one of the many questions in which the East and West differ. And we call attention to it here also because it reveals the skill and tact with which Count Okuma is able to hold the reins of Government even when acting in opposition to public sentiment and ancient custom.

The Diet

The 37th session of the Diet has recently closed. In some respects its conduct has not been particularly creditable. It has been much given to heckling and petty criticism,

and on one occasion, a personal attack on the Premier was barely averted. The Opposition has been distinguished by a lack of capable leadership, and much time has been wasted in useless talking. It is to be remembered, however, that for the first time in the *Taisho* era, or for a period of five years, the National Budget has been passed.

The Budget of *yen* 620 millions provides 100 millions for the Naval replenishment, and a very large sum also goes to the Army estimate. The president of the Lower House has been Mr. Shimada, long recognized as a prominent Christian. He has been active in the Union Evangelistic Campaign, as well as in politics, and is a recognized power in the country.

The President of the House of Peers is Prince Tokugawa, the son of the former Shogun, who receives something of the same confidence and respect in his present position which under the old regime was accorded to his father.

A sharp debate, which attracted much interest in the House of Peers arose from their opposition to the Cabinet financial policy regarding the use of the sinking fund, which provided *yen* 50 millions for the reduction of the foreign debt. The Cabinet desired to use *yen* 20 millions for railroads ; a costly compromise was finally secured through the aid of the *Genro* by raising a domestic loan of *yen* 20 millions at a higher rate than was paid for the foreign loan, and so it was possible to pay off the *yen* 50 millions foreign loan, and also retain money for the railroads as well.

Constitutional Government

The first Quarter Century of Constitutional Government which in a sense may be regarded as a fruit of Christian civilization is just closed. To students of history it is a remarkable record. Christian thinkers will find encouragement in the record. In the Appendix will be found a Table of Sessions of the Diet which is worthy of study as showing in a very significant manner the remarkable advance in self-government and democracy as well as an ability to change from a feudal form of government to Constitutional Government and secure the best results in so brief a time.

The Genro

The *Genro*, or Elder Statesmen, constitute a powerful factor in Japanese politics, without parallel in other lands, but a very useful agent in this country. During the past year the *Genro* have been used with effect when certain measures seemed destined to fail. On several occasions the Okuma Cabinet has requested the counsel and advice of this group of Statesmen who have acted as a sort of go-between in difficult problems. They are men of high rank, unofficially connected with the Government, but men whose opinions are highly valued. By the death of Marquis Inouye during the year, the number of these acknowledged Elder Statesmen has been reduced to three, Prince Oyama, Prince Yamagata and Marquis Matsukata. Their advice was sought in the case of the Oura scandal, the Chinese situation, and in the differences which arose between the House of Peers and the Cabinet, as well as on some other occasions. They have certainly been a useful and most efficient agent in the service of the Government, and their assistance has doubtless removed difficulties which would otherwise have been almost insurmountable.

Colonial Relations

The attitude of Japan toward what may be termed her colonial dependencies presents many problems. Twenty years of control of Formosa have given many splendid results in the improvement of the Island and better administration as a result of Japanese influence. It is not perhaps to be expected that ideal conditions shall be at once realized, and patience must be exercised as defects are seen, in view of what may be regarded as the real policy of the Government to improve conditions in that Island.

In Korea the fact that military administration is still regarded as necessary is a partial explanation of the existence of conditions that are criticised by some. It is to be hoped that ere long the people and missionary workers may be brought under conditions not unlike those at present existing in Japan. These questions and the present problems will be treated more fully in the Korean section of this book, but it is reasonable to hope that new

regulations relating to missionary work, and education at present under missionary influence, may in the future cause far less difficulty than is at present anticipated by some. The contact of missionaries and officials seems to be gradually bringing about a better understanding and more sympathetic relations, which promises well for the future. The introduction of Japanese teachers into mission schools and the increased regard for Government regulations concerning education must gradually bring about conditions not unlike those which have long maintained in Japan proper.

Formosan Conspiracy

A case not altogether dissimilar to the widely reported Korean Conspiracy case has occurred during the year in Formosa. It has not attained the publicity of the earlier case, though reports current regarding it have attracted deep interest.

Briefly, it would appear that in making extensive repairs upon a temple near Tainan, charms were widely sold to secure the needed funds. The charms were supposed to give bodily security from all disease and harm. Purchasers were promised even that their bodies would be impervious to bullets. It is claimed by some that these charms were at the same time badges of secrecy and indicated membership in a league which was forming to overthrow the Japanese Government and liberate Formosa. Beyond doubt some sort of a league did actually exist, for a band of ruffians attacked several police stations, and some Japanese are reported to have been killed. Many however think that the Government has been rather hasty in its treatment of the natives in connection with this matter, since all who purchased the charms seem to have been regarded as alike members of the league. According to the report of the chief of civil administration in Formosa, Mr. Shimomura, 1431 natives were tried and sentenced on charge of conspiracy. Of these 878 were sentenced to capital punishment, 86 were acquitted, while the remainder have been subjected to penal servitude for periods ranging from nine months to fifteen years.

It is however a pleasure to add that at the time of the

Coronation as a mark of Imperial clemency nearly 800 of those sentenced to death were pardoned.

While there has doubtless been evidence of crime calling for serious punishment, yet with the very limited information at hand and that largely based upon reports in the Japanese press, it would seem that scant justice has been done to many, and that the action of the courts has been marked by a degree of harshness unworthy of Japan. The criticism of Japan's legal system has grown stronger during the year, and the Formosan Conspiracy case has fanned the flame. It would appear that a sort of panic had seized the authorities which led them to fear a widespread conspiracy against Japanese control, which the circumstances scarcely justify.

Frequent charges of torture in criminal cases in Japan proper have been noted during the year. The publicity given to such matters however in the press, and their general condemnation, is a promising sign that reform is at hand.

Japan and China

The relation of the governments of Japan and China has been closely watched by the whole world during the past year, as well as by the people of the two nations most intimately concerned. Japan has naturally come in for a large share of criticism, partly because of her military strength and the unusual opportunity which is hers at a time when the other nations are occupied with war, which would naturally lead her to adopt a course to which others might perhaps object. Some western critics who have visited the East, as well as those at home, have readily thought that Japan purposed doing just what western nations might be expected to do, had they been placed in a similar position.

It is not easy to attribute to others a higher moral purpose than that which animates ourselves. On the whole, however, it would appear, as time passes and Japan refrains from doing what some seem to expect of her, that there is more reason for believing her own declaration and those of her Premier and leaders than to credit the fears of the Chinese who have not been slow to lay damaging charges against their neighbour.

Apparently Japan has pursued a consistent attitude toward China from the beginning of the Okuma Ministry, though not always tactfully perhaps, and at times with too little consideration for the pride and sensitiveness of China. The situation has been somewhat improved by the retirement of Baron Kato from the Foreign Office. Baron Ishii who has succeeded him seems to have modified the abrupt attitude of his predecessor, and manifests a desire to deal firmly and kindly with China, but to continue an unchanged policy. There seems to be a real purpose on the part of Japan to prevent as far as the influence of a strong neighbouring nation can such misfortune either within or without as shall endanger China's best political interests, or lay her open to future disastrous foreign invasion. The political and commercial advancement of China is closely bound up with that of Japan herself. There seems to be no just reason for suspecting Japan of a purpose to interfere with the national integrity of China.

Criticism of Japan's intentions toward China based upon her treatment of Korea shows a complete misunderstanding of the facts of the case. Thoughtful men in Japan are confident that with patience on both sides Japan's spirit towards China will be understood and that the assistance which she stands ready to offer will in time be gladly received.

There seems no reason why Japan may not as justly exercise a kindly influence over China within certain limits, as that the Government at Washington should exercise influence over the States of South America. The Munroe Doctrine as applied to China by Japan has just as great a justification as had that Doctrine when applied to South America by Washington. It must however be freely accepted by China to give it the highest value.

Perhaps one reason why many do not so readily grant this is because the relative positions of China and Japan are not recognized as analogous to those of the South American States and the United States. But China is no better prepared to defend herself against the encroachments of an enemy than is South America, while the support of the United States in protecting the political interests of South America is no more vital than is the need of China at

the present time of assistance from Japan. Misgovernment in Mexico is far less a matter of concern to the United States than is misgovernment and political unrest in China to Japan. Japan's interest in China is not by any means entirely altruistic; she appreciates the influence of a strong and well established government there and its effect upon Japan. Foreign invasion of China could not but imperil Japan.

It is difficult to harmonise Japan's course during the past year with any other than a sincere desire for the continuance of the political integrity and the prosperity economically and socially, of her great but weak neighbour. Japan may not always have acted as tactfully as she might, but her reasonable and worthy purpose becomes increasingly apparent.

Japan and America

As far as Japan is concerned, her relations with America during the past year have been unusually quiet. Japan has gradually come, through the kindly offices of her own representatives who have visited America, as well as through the enlightening messages of a few Americans who have visited Japan, to understand the American position better than formerly. With this better understanding there has come a growing attitude of patience and forbearance.

One may however detect now and then a sign of regret that there seems on the part of Americans to be so little desire to understand Japan. Men like Baron Shibusawa return from America and report the kind reception that has been given them, and speak most kindly and gratefully of the courtesy extended to them by prominent individuals. But one often hears with regret from such returning visitors of the apparent misunderstanding of Japan on the part of the average American who seems to impress visitors as being far less genuinely desirous of understanding the East and its problems than are the leaders of thought. There is certainly just as great need that America understand Japan as that Japan understand America, if peace and harmonious relations are to be strongly established.

Bible for the Emperor

The visit of Dr. Sturge of California as the representative of Japanese Christians in America to present on their behalf a Bible to the Emperor as a Coronation gift was one of the pleasing incidents of the year, and one which doubtless contributed not a little to increased good feeling and mutual understanding.

Ships and Transportation

It is to be regretted that at just the time when commercial relations with America should be improved and closer friendship cemented by travel and mutual acquaintance, the Pacific Mail steamers should be removed from the Pacific, very greatly disarranging tradal and postal conditions and making travel most inconvenient. Of greater value than a number of ships-of-war upon the Pacific would be a large fleet of ships bearing the American flag and contributing their helpful influence towards commercial and peaceful relationships. It is difficult to estimate the great loss that follows the sudden removal of this fleet of seven great ocean steamers from these waters.

The War

It would be impossible even in a brief survey of the past year to refrain from some mention of the European War which drags on with its fearful consequences. Japan's relation to the conflict must be regarded as most creditable. Some have thought, that her attitude toward the combatants was too inactive. It must be admitted however that she has sought to support England and the Allies in a most effective way by doing her best in the manufacture of ammunition and in the supply of such armament as she can spare for Russia. All her arsenals and manufactories are running night and day to supply the need.

The nation has thus far resisted the requests and strong appeals that troops be sent to Europe, and there is a general opinion prevalent that it is not wise for Japanese troops to be sent to the West. It is a question of much farther reaching significance than the present war merely, much as that may mean. History is likely to pronounce the position that Japan has taken as highly honourable and worthy. The East and West have been more truly

united than ever before as their interests and aims are seen to be parallel.

The treatment which Japan has accorded to Germans has been remarkable for the measure of freedom granted, as well as for the vigilance of her Government in interning or deporting those whose actions were detrimental. The prisoners from Tsingtau have been most carefully treated though closely guarded during their long term of imprisonment. German residents while free to go about their business unmolested so long as they are law-abiding, have quickly found themselves deported even though wealthy and holding positions of influence, just as soon as they were discovered to be in league with and rendering assistance to their native country.

Effect of the War

The moral effect of the war upon Japan is not easy to measure. Probably the natural attitude of the Japanese mind which does not link up faith and practice in religion as closely as does the western mind, is a partial explanation why the war between Christian nations causes less of perplexity and doubt than one would expect. To the Japanese, moral delinquencies of religionists do not seem so inconsistent as to westerners. The Buddhist practice of morals is often very far below the teaching of that religion. The fact that in Japanese thought religion is regarded as more a philosophy than a life, is doubtless the reason why there is so little criticism of the religious anomaly in Europe.

Yet now and then one hears from thoughtful men expressions of surprise and disappointment that Christianity has proved of so little actual power in the life of the West, and perhaps one of the important results which will appear in the future religious life of the East is the conviction that once more the religion of the West has seemed to prove itself to be so little superior after all to the religions of the East. A growing conviction that there is nothing to be gained by accepting it is likely to become a more settled conclusion.

Sympathy with Germany which was often expressed at the beginning of the war, and a confidence that Germany would win in the conflict, has gradually passed away, and

in recent months it has been very rare to see in the press, or to hear from thoughtful men, any word of sympathy or admiration of Germany and of German methods.

Death of Marquis Inouye

One of the remarkable figures who have had so much to do with the making of modern Japan passes from the stage in the death of Marquis Inouye. In company with Prince Ito, he visited Europe in the early days of the *Meiji* era, when it was perilous to leave the country. He brought back with him those correct ideas of the outside world which have had so great influence in rebuilding the Empire along modern lines, and for many years he has been a powerful personality in national life.

He has always been known as a man of excellent judgment, and ever since retiring from active life he has been included in the group of Elder Statesmen whose hands have been constantly felt in the affairs of State. His extensive knowledge of affairs, both foreign and domestic, the caution and sobriety and reasonableness which governed his views have always made him a most valued leader and counsellor. He is best known among foreigners perhaps because of his relation to the great question of Treaty Revision. His tact and statesmanship contributed largely toward the wise conclusion of this problem. He also exercised a great influence in the readjustment of the nation's finances, as Minister of Finance.

Death of Baron Hiroyuki Kato

One of the most notable events of the year was the death of the late Baron Kato. He was president of the Imperial University, from 1881 to 1893. He was created a Peer in 1896 and was a member of the Privy Council from 1900 to the time of his death. He was also for a time the personal and private tutor of the late Emperor, Meiji Tenno. Perhaps he was most widely known, however, because of his strong and pronounced agnostic, not to say atheistic views. Probably no stronger or more scholarly opponent to Christian thought has influenced Japan during recent years. To no one man is more due the decided tendency towards agnosticism than to Baron Kato. Under these circumstances, his funeral which took place on February 12th was most significant. In accord-

ance with his request, no religious service whatever was held, only a simple ceremony of farewell. While Japan is not a Christian country, yet it is decidedly a religious country, and to bury the dead without any religious ceremony is quite as unusual, if not more so, than in England or America.

Perhaps the temper of the nation was unconsciously disclosed, however, in the fact that 2,000 persons including officials and scholars attended the service, and while doubtless the absence of religious exercises was deeply felt and widely regretted, yet the desire to show respect for the memory of an honoured scholar and intellectual leader was not checked by difference of religious belief and conviction. In the breadth of view here manifest appears one reason why Christianity is able to make such progress in Japan. If we try to imagine the difference that it would make in the West were a noted scholar to display such lack of faith in religion, we can appreciate the broad attitude of the Japanese mind which enables so many to turn from the faith of their fathers to a new religion with so little difficulty. Herein lies one of the grounds of hope that Japan may ultimately become a Christian country, long before such a change is possible in China.

Dual Nationality

In February, a Bill was introduced into the Diet and passed both Houses with very little opposition, providing that a Japanese by becoming the wife of a foreigner acquires her husband's nationality, and loses her Japanese nationality, and further that a Japanese who has acquired foreign nationality by reason of his birth in a foreign land may expatriate himself with the permission of the Minister for Home Affairs.

This amendment to the existing law will provide a practical solution to the question of the double nationality of children born of Japanese parents in the United States. This matter has been much discussed, and some have claimed that the law of Japan as it has been interpreted in the past, that children of Japanese subjects born in a foreign land are still to remain Japanese subjects, indicated Japan's unfriendly attitude toward the laws of other

lands. This has been offered as a justification for the exclusion of Japanese from emigrating to the United States. The present attitude of the Diet, however, appears to show that there is no unwillingness on the part of Japan to modify her laws in accordance with the spirit of other nations.

It is also of interest to observe that on the same day that this law was passed by the Diet, the papers were reporting a speech by a Japanese-born citizen in Honolulu expressing strong anti-Japanese sentiments and emphatically asserting loyalty to the United States. Such sentiments uttered a few years since would have doubtless greatly excited the nation because of their suggested disloyalty to Japan, but now no comment whatever was occasioned by it.

Increase of Suicide

The subject of suicide continues to attract much attention among students of Japan. Abundant statistics are provided, but of their accuracy there is some doubt. According to the available records it would appear that the rate of suicide has increased from 188 per million in 1901 to 243 per million in 1913. Denmark is the only European State which seems to furnish a more unfortunate record in this respect then Japan. The most remarkable increase appears to be among young men between the ages of 15 and 20. There is also noted a very large increase among both sexes from the age of 20 to 30.

The predominant cause assigned is agnosticism, which may perhaps be more accurately defined as philosophical pessimism. It may be noted in this connection that recently a Japanese convert to Mohammedanism has strongly urged the propagation of that faith in Japan on the ground that Islam so thoroughly condemns suicide among its converts.

The Salvation Army has done very commendable service in trying to dissuade intending suicides and to help them in their distress. Their conclusion is that more than 55% of such cases are due to financial embarrassment and difficulties. The steady increase of suicide is sufficient to draw attention to a careful study of causes and means for prevention.

Emigration

With the rapidly increasing population of Japan, the question of an outlet for surplus population is a serious one calling for careful study and consideration. The latest investigation of the Foreign Office shows that there are 542,686 Japanese residing in foreign countries, of whom 205,419 are women. When compared with the figures of the previous year, this shows an increase of 183,976.

The number of Japanese residents in foreign countries is given as follows:—

China	300,446
America and Canada...	175,221
South America	25,889
India and South Seas	18,195
Australia	5,282
Russian coast	4,554
Europe...	990

Much foolish writing and many mis-statements are to be noted in connection with this subject. It ought to be recognised, however, that the attitude of the Government is especially favourable toward emigration to the Hokkaido, Korea and Manchuria; these points being nearer, emigration in these directions is very considerable. The difficulties in the way arise from the climatic conditions, as well as the existence in Korea and Manchuria of cheap labour, which make competition difficult.

The opposition of the Government to emigration to the United States and its strict adherence to the so-called "gentlemen's agreement" makes it very difficult for emigrants in any large number to go to the United States. At the present time Brazil and South America furnish an attractive field for emigration. The sparse population, the ease with which land may be secured, and the encouragement of the Government in South America, make this attractive. The distance from Japan and the expense of travel, are among the serious difficulties in the way.

Among unthinking people, there has been an idea that possibly the Islands of the South Pacific formerly held by the Germans might ultimately pass into the hands of Japan, and would accordingly furnish an

outlet for emigration. These Islands are, however, so very small that they would furnish an outlet for but a few.

It is doubtless true that the eyes of some are turned longingly toward the Philippines, where the uncertain attitude of the United States makes the future of those Islands extremely doubtful. Should American influence be withdrawn and Chinese immigration cease to receive Government support, there would undoubtedly be opened a very attractive field for Japanese emigration. Japanese capital and Japanese enterprise would undoubtedly be attracted by the opportunities which the Islands present for development. A favourable climate and large natural resources would be greatly appreciated. Japanese emigration in that direction, however, very largely depends upon the course taken by the American Government.

Under adverse conditions, emigration to China has developed rapidly, and should a more friendly relationship be brought about with mutual better understanding, emigration would greatly increase.

Baseball

Baseball might appear unworthy of a place in a Survey of the year, but the visit of the Baseball Team of the University of Chicago during the autumn of 1915, was a very strong contribution towards Christian ethics. Their strong stand against Sunday playing, their sportsmanlike attitude on questions of ethics in sport, their clean and manly bearing everywhere while they were in the country, actually constituted a strong moral influence, worthy of record. The ethics of sport and the attitude of students toward great moral questions received beyond doubt a stronger impulse in the right direction than could have been secured through a considerable number of addresses on morals and right living. It is difficult to measure the far-reaching influence of such a practical demonstration of the attitude of the best type of American college men on moral questions.

Foreign Trade

The financial condition of Japan for the past year may be characterized as one of revival. This is of course more or less dependent upon the war, and its continuation will probably be conditioned by the duration of the war. Japan has

never known such extraordinary activity in her export trade as last year. A brief comparison of the export and import trade during recent years will make this clear. The following brief statement concerning foreign trade for the year 1915 is taken from the Japan Chronicle.

During last year the total exports from Japan amounted to *yen* 706,002,000 and the imports to *yen* 532,045,000, totalling *yen* 1,238,047,000, showing an excess of exports over imports of *yen* 173,957,000. Compared with the preceding year, the figures show an increase of *yen* 115,612,000 in exports and a decrease of *yen* 63,429,000 in imports, a net increase of *yen* 51,210,000 in the turnover. Whereas in 1914 imports exceeded exports by *yen* 4,634,000, the balance of trade last year was in favour of exports to the amount of *yen* 173,957,000. Anything approaching such a large excess of exports is unprecedented in the annals of foreign trade in Japan.

Glancing over the trade returns for the last ten years, it will be seen that, with the exception of 1906 and 1909, when exports, owing to greatly reduced imports, were in excess by *yen* 4,970,000 respectively, the balance of trade for the remaining eight years shows an excess of imports ranging from *yen* 4,634,000 to *yen* 96,971,000.

In 1914 the outbreak of war diminished the volume of trade, especially that of imports. This accounts for the fact that in that year the excess of imports over exports amounted to only *yen* 4,634,000, as compared with *yen* 96,971,000 recorded for 1913 and with *yen* 92,010,000 for 1912.

Last year, with the progress of the war, imports diminished still further, while a remarkable increase was shown in the volume of exports trade. On the one hand, it had become difficult for the European nations to send their goods abroad, with a resultant decrease of imports into Japan; on the other, the markets in India, the South Seas, Australia, South America, and other places previously taking German and Austrian goods demanded Japanese substitutes for the goods which no longer came out from Europe. All this combined to create a new record in the amount of exports and of the excess of exports, as is shown by the following table:—

	Total Trade (¥1,000)	Excess of Exports (¥1,000)	Excess of Imports (¥1,000)
1906	842,539	4,970	—
1907	926,880	—	62,054
1908	814,503	—	58,011

1909	807,311	18,913	—
1910	922,662	—	5,804
1911	961,289	—	66,371
1912	1,145,974	—	92,010
1913	1,361,891	—	96,971
1914	1,186,837	—	4,634
1915	1,238,047	173,957	—

It is to be noted, however, that the unusual balance of trade is partly due to a considerable decrease in imports, which, as is shown by the following table, show a decrease of *yen* 63,429,000 on the figures for 1913, and of *yen* 197,164,000 compared with 1912.

	Exports.	Imports.
1912	¥526,981,000	¥618,992,000
1913	630,345,000	729,209,000
1914	590,390,000	595,474,000
1915	706,002,000	532,045,000

Causes of Prosperity

The President of the Yokohama Specie Bank Mr. Inouye, said recently, speaking to his share holders, of the recent advance in exports, "The causes that have brought about this prosperous state in the export trade of this country are, firstly, the considerable export of war necessaries to friendly Powers; secondly, the increase in export of goods to the United States consequent upon the recovery of American financial circles from depressed conditions; and thirdly, the increase in the demand for Japanese goods in India, Australia, and the South Seas, where the import of European goods has been suspended owing to the war.

"During the corresponding period of last year Japan exported to Russia goods valued at *yen* 8,000,000, but her exports to that country for the term under review amounted in value to *yen* 51,000,000. In the case of Japanese exports to Great Britain, these amounted in value to *yen* 18,000,000 for the corresponding period of last year, but during the present term these increased to *yen* 34,000,000. The increase of some *yen* 21,000,000 was also witnessed in Japan's export trade to America, the principal goods exported being raw silk, *habutae*, and tea."

Financial Conditions

Since the beginning of the New Year there has been a very general appreciation of values; as the stock of various foreign ports became depleted, the difficulty of securing more

goods has caused a rapid increase of about 30 per cent in price in many lines of imported articles, and articles manufactured from imported raw materials. How permanent this increase may be remains to be seen.

There has also been developed a very great demand for many articles of Japanese manufacture, and trade conditions have greatly improved as a result of the war.

Government Bonds and Japanese stocks have also greatly appreciated in value. Rates of interest are lower, and large fortunes are being made.

Few, however, have had anything like the success which has marked the career of Mr. M. Uchida, of Osaka, a young man of thirty-six years of age who was a clerk at the beginning of the war, but whose financial acumen led him to form a shipping company of *yen* 200,000 capital which was used in chartering as many ships as possible on long charters. The great advance in shipping rates enabled his company at the end of the first year to declare a dividend of 600 per cent or a profit of *yen* 1,200,000. Mr. Uchida is now estimated to have amassed a fortune of some *yen* 4,000,000 by rapid strokes.

Yokohama and Kobe

For many years a certain commercial rivalry has existed between these two port cities. Until two years ago the trade of Yokohama has was greater, but for the past two years Kobe has exceeded Yokohama in her foreign trade. In 1915 her total foreign trade was *yen* 77,000,000 greater than that of Yokohama.

The exceedingly cosmopolitan character of the foreign population of the two cities is seen from the following tables of residents according to the police census taken in the two cities.

YOKOHAMA POPULATION.

	Households	Males	Females
Chinese	1,339	2,528	1,382
British	499	642	441
Americans	235	245	207
Germans	112	245	97
French	51	69	45
Russians	16	23	11
Portuguese	24	60	34

Dutch	19	20	14
Belgians	4	4	1
Danes	9	9	5
Swiss	36	45	34
Swedes	7	6	3
Norwegians	5	6	2
Turks	5	5	3
Italians	12	17	12
Spaniards	5	7	3
Egyptians	1	1	0
Brazilians	1	1	1
Austrians...	13	15	7
Argentinians	1	1	0
Armenians	1	1	4
Mexicans...	1	3	4
Chileans	1	1	2
Total	2,397	3,874	2,312

Of the total British, the Indian residents account for 83 males and six females, the number of households being given as 65.

Kobe Population.

	Dwellings	Males	Females
British—			
United Kingdom	222	284	202
Indians	30	45	13
Australians...	4	6	4
Canadians	3	4	5
Americans	53	72	52
French	16	14	18
Russians	8	10	5
Germans...	93	113	62
Austrians	4	5	5
Italians	7	9	5
Belgians	3	4	2
Dutch	9	12	8
Swedes	2	3	1
Norwegians	3	4	4
Swiss	8	9	3
Danes	6	9	7
Portuguese	20	41	32
Spaniards	7	7	8
Turks	2	2	—
Luxemburgers	1	2	2
Chinese	1,132	1,920	975
Total	1,630	2,566	1,412

Foreign Tourists

According to the Japan Advertiser, the number of foreign tourists to Japan has decreased owing to the European War.

During last year, the total number of tourists was 14,846, a decrease of 3,168 from the previous year. In comparing the figures of the year before, 1913, there was a decrease of 7,040. The following figures will give details of foreign tourists during the past three years:—

Nationality.	1913	1914	1915
British	4,123	3,399	2,977
America	5,077	3,756	2,960
German	1,284	805	35
French	363	361	168
Russian	2,755	3,095	2,917
Chinese	7,785	6,030	5,313
Other nationalities ...	558	588	476
Total	21,886	18,014	14,846

Decoration of Bishop Harris

An event which should be included in this Survey took place after the book had gone to press. At a farewell reception given in honour of Bishop Harris, H.I.M. the Emperor, through the Minister of Foreign Affairs, Baron Ishii, conferred upon the Bishop the Second Order of the Sacred Treasure. The conferring of a Decoration publicly is almost if not quite unknown in Japan. It is an added mark of Imperial recognition of missionary service that in such a public manner this Decoration should be bestowed upon one who through long years has been engaged in Christian work in Japan. Bishop Harris came to Japan in 1873. He has more recently served as Bishop in Korea. The reception was attended by many prominent Government officials as well as distinguished foreign and Japanese Christian workers. Altogether it was a remarkable tribute to Christian service and character.

Conclusion

It should be understood that limits of space forbid the consideration of many topics in this Survey which in the minds of some should be included. We also refrain from any discussion of directly religious topics of general interest since they are elsewhere presented in considerable fullness in this book. The Evangelistic Campaign and various other interdenominational movements as well as some mission and church actions would otherwise compel recognition here, but they are omitted for these reasons.

JAPAN

PART II

ORGANIZATIONS

CHAPTER I

THE FEDERATED MISSIONS

By John Lincoln Dearing

The annual meeting of the Federated Missions becomes year by year more important in the history of mission work in Japan. It began as a very pleasant social occasion, when representatives from different Christian bodies met for a day of fraternal intercourse and comparing notes, combined with the pleasure of lunch together in a Japanese restaurant.

It has now come to be an occasion when some of the most profound problems in mission work are viewed and discussed from different standpoints, and opinions are formed and expressed which greatly influence the work of all. The amount of union effort has thus been very greatly increased, and out of this increase have naturally grown many intricate problems as to how further progress may be made. The whole missionary enterprise is necessarily becoming more complex and interrelated. Increased efficiency can only be secured at the expense of larger organization. An increasing number of men of special gifts must be set free by their individual missions to serve the entire body, and thus duplication of agencies will gradually give way before efficiency of organization.

Progress in Co-operation

Probably Japan, partly because it is a smaller country, and partly because of the rapid development of the native church, furnishes a better soil for the working out of these advanced problems in mission work. A spirit of brotherly sympathy and consideration has fortunately long existed in the missionary body, which makes this more possible

than where men are less acquainted with each other and so less trustful of each other.

Progress, since the organization of the Federated Missions in 1902, has been most rapid along these lines, and the past year has been no exception. The annual meeting itself is also significant in another respect. A few years since it was attended practically by delegates only. It now draws together a large company of interested persons, not confined to missionaries alone, who listen with deep interest to the discussions. The reports of the meeting are eagerly read. Each year larger space is given in the Japanese, as well as the English press, to the doings of the conference. The secular foreign press of Japan, which is not expected to give much room to Christian or missionary enterprises, this year gave large space to the doings of the conference, and published many of the more important and significant papers in full.

Village Life

The most important topic before the conference, which was held January 6th 1916, was village evangelization. The Committee on Survey and Occupation have made a thorough study of the question and presented a series of reports to be found elsewhere in this volume, which were exceedingly illuminating and thorough. This should be regarded as the beginning of still further investigation along lines which should serve as a great stimulus to missionary effort.

Christian Literature

The report of the Christian Literature Society showed splendid advance. This will be seen in the Society's report in this volume. The work accomplished through this organization alone has been said to be worth all the effort put forth to organize the Federated Missions. The Japanese are a reading people, and the provision of Christian literature is an important feature of Christian propaganda. If the plans formulated for Japan can be realized, the situation will be worthily met in this country, and an example will be furnished for other fields as to the wisest way to produce Christian literature.

Publications

The Federated Missions have for the year past conducted the monthly magazine, "The Evangelist," which was taken over by it in the interests of larger representation. The annual publication, THE CHRISTIAN MOVEMENT, has also been conducted under the auspices of the Federated Missions from the beginning. The cordial support rendered by the missionary body generally to these enterprises indicates the appreciation felt for this plan of work.

Organization

The Federated Missions is a delegated body, and effort is made to secure representation by all the missions. At the same time the plan of organization seeks to secure to the smaller bodies full representation, free from any unpleasant domination by the larger missions. In order to secure this result an interesting plan of representation has been formulated. Five missionaries constitute a unit, and entitle a mission to one representative in the annual meeting. Unless a mission has more than three units, it can have but one representative. Missions with from four to eight units are entitled to two representatives; missions having nine or more units are entitled to three representatives. At present, the conference is composed of fifty-one members representing the various missions. The American Episcopal Mission and the Society for the Propagation of the Gospel are the only large missions among evangelical bodies that have not as yet sought recognition upon the floor of the conference.

Very much is accomplished during the year through a large number of sub-committees, as well as by a strong executive committee which meets frequently.

Grounds of Success

The personnel of the conference is entirely dependent upon the will of the missions co-operating. The constitution simply defines that the conference shall be composed of representatives from as many of the evangelical Christian missions in Japan as may choose to co-operate. Each mission is thus free to follow its own wishes in sending up the same person for consecutive terms, or of frequently changing its representative, endorsing such persons from among its membership as it may choose. The Feder-

ated Missions needs only to be assured that a delegate presents credentials as the authorized representative of any evangelical Christian mission entitled to representation.

It is believed by many that one reason why this body has become so strongly established is because it has left to each mission the full authority in the appointment of representatives. No question as to faith or other qualifications has been raised regarding any delegate sent to the conference. The independence and authority of the individual mission has thus been fully recognized and made prominent.

Brotherly Relations

A significant development in the Federated Missions is the very noticeable degree of Christian courtesy which is a characteristic feature of the meetings. As mutual understanding and acquaintanceship have grown, they has been accompanied by a deepening recognition and regard for each other's views, which has been admirable. There has been revealed no mark of diminishing confidence in individual opinion, but a respect and regard for the convictions of others which is expressive of a brotherly and Christian spirit, marking a real advance in Christian relationship. Whether it will bring in the day of actual Christian union or not may not be clear, but it seems to have certainly inaugurated an era of practical Christian unity and brotherliness.

NOTE.—In the Appendix there will be found brief Minutes of the Annual Meeting, together with important actions taken by the body. The Constitution, List of Officers and Members of the Federated Missions also appear in the Appendix.

CHAPTER II

THE FEDERATION OF CHURCHES

By K. Matsuno

Belgian Sufferers

The following is a concise statement of the important actions taken by the Federation of Churches during the past year. On Easter Sunday in 1915 special offerings were received by the Japanese churches for Belgian sufferers, and the sum of *yen* 580 was contributed as an expression of sympathy with the Christian people in that land. On that day the subject of social relations, philanthropy and international relationship was made the theme of many sermons. The donation was forwarded through the Belgian Minister, Count Della Faille.

Mr. Ebina's Visit

In July Mr. Ebina a member of the standing committee of the Federation of Churches visited America by invitation of the Japanese Society in America He was instructed by the Federation to bear their greetings and to use his best efforts in promoting friendly relations between Japan and America.

Government Recognition

On the 16th of November Dr. Kozaki, the President of the Federation of Churches, was invited by the Religious Bureau of the Department for Educational Affairs to act as the representative of the Evangelical Protestant Churches in Japan, in attending a dinner given by his Majesty the Emperor in commemoration of the Coronation.

Bible for Emperor

The Federation of Churches through its Secretary, Mr. Matsuno, presented on the 6th of November a Bible specially bound for the purpose, to the Emperor in celebration of his Coro-

nation. A special contribution was taken among the churches for this purpose, the sum of *yen* 386 being realized.

Letter of Congratulation

Dr. Kozaki, the President of the Federation of Churches, on behalf of the Federation of Churches presented through the Imperial Household Department a letter of congratulation on the Coronation.

Celebration of Coronation

On the 14th of November a public service was held in Y.M.C.A. Hall, Kanda, Tokyo, by the Federation of Churches in co-operation with the Federated Missions to celebrate the Coronation. Rev. K. Ibuka D.D. and Rev. D. R. McKenzie D.D. made brief addresses, while Rev. R. Nakajima and Rev. Wm. Imbrie D.D. offered prayer. The meeting was attended by some five hundred men and was a very impressive occasion.

Week of Prayer

The Federation has printed four hundred copies of the *Kokai Benran* (Church Directory) for 1915. The Executive Committee of the Federation of Churches endeavoured to secure the observation of the first week of the new year as a week of prayer throughout the churches. The programme of the week was distributed generally among the churches through the kind co-operation of the World's Evangelical Union.

Special Day of Prayer

Sunday, February 6th, was by recommendation of the Federated Missions observed as a special day of prayer in all churches for God's blessing upon the Evangelistic Campaign, and a week of special prayer was recommended in behalf of the rural districts of Japan.

Shinto Shrines

On the 7th of February invitations to a special meeting were issued to over twenty persons members of the House of Parliament and other Government officials who are Christians, for the purpose of discussing the relation of Shinto shrines to religion. Other subjects concerning the relation of Christianity to the State and to Shinto were also discussed.

The annual meeting of the Federation of Churches takes place April 11th, 1916.

CHAPTER III

THE JAPAN CONTINUATION COMMITTEE

By G. M. Fisher

Development of Committee

The Tokyo conference of April 1913, held under the chairmanship of Dr. Mott, influenced all phases of Christian activity, but its most striking actions were the inauguration of the three year Evangelistic Campaign and the organization of the Japan Continuation Committee. The Continuation Committee was simply carrying out instructions when it set the Campaign in motion. However, some months later when it pointed out that the Committee was created not as an administrative but as a consultative body the Campaign was made independent. That was in October 1914. Nevertheless the knowledge that the Campaign was being directed by almost the same men as make up the Continuation Committee has helped to secure generous gifts for the Campaign in America.

Evangelistic Campaign

The very fact that the members of the Continuation Committee have been so absorbed in the Evangelistic Campaign has made it impossible to give much energy to investigation. However, the past year has witnessed beginnings on several important lines.

Social Conditions

The Commission on Social Conditions has outlined a programme which it will take many years to cover. At present two subjects are receiving special attention, namely, the condition of factory laborers and the question of tuberculosis. In both cases the Commission is seeking the co-operation of other agencies

which have paid special attention to these subjects. The Commission itself has been enlarged and is now made up of the following persons; Hon. Ebara (Chairman), Gilbert Bowles, Rev. A. K. Faust, G. M. Fisher, Miss U. Hayashi, K. Masutomi, Rev. S. Motoda, Miss A. C. Macdonald, C. Nakatsu, T. Namaye, Rev. J. H. Pettee, Rev. J. C. Robinson, S. Shiga, S. Takagi, Mr. Tomeoka, G. Yamamuro. Fortunately Mr. Shiga, a student of sociology in the Imperial University, has consented to serve as honorary secretary and compiler.

The investigation of Business and Administrative Efficiency has been divided between three committees, as follows:

1. Church Finances and Records, to investigate and make recommendations regarding (a) methods of keeping accounts, collection of funds and auditing of accounts; (b) Church Records and Statistics, both local and national. Committee: Messrs. Y. Shimidzu, S. Takagi and Y. Hoshino, all of Osaka.

2. Holding and Maintenance of Church Property and the Purchase of Supplies, to investigate and make recommendations regarding holding church property and maintenance funds; also regarding co-operative insurance and buying of supplies on the part of churches, schools and other Christian institutions. Committee: Messrs. T. Sakai, Fukunaga, G. Sumikura, B. Okura and M. Takahashi, all of Tokyo.

3. Mission Finances and Statistics, to investigate and make recommendations regarding (a) mission accounting, auditing and banking; (b) co-operative insurance, purchasing and stenographic service; (c) statistics and reports; (d) business relations with Japanese workers and churches. Committee: Messrs. D. R. McKenzie (chairman), J. Reifsnider, E. H. Guinther, G. Barclay, C. S. Bishop and Roy Smith.

Committee on Education

The Committee on Education has conferred several times regarding the regulations of the Government-General of Chosen touching religious instruction in private schools and has been able to give informal counsel to persons concerned.

Japanese Language School

The Continuation Committee has undertaken the sympathetic investigation of the Japanese Language School, the Tokyo School for Foreign Children and the Christian Literature Society, in order to help secure for them a more adequate support by the Home Boards.

Plans for special religious services in connection with the Coronation of the Emperor were initiated by the Committee, and were successfully carried out in Tokyo and Kyoto.

The itinerary for the visit of Dr. Wm. Adams Brown to Japan has been arranged.

Correspondence

An extensive correspondence with the Edinburgh Continuation Committee and with the corresponding committees in China and India has been conducted. The interchange of publications and plans between the bodies gives promise of becoming increasingly valuable.

Province of Committee

Already the record of the Japan Continuation Committee has begun to confirm the expectation of its founders that it would prove to be an indispensable agency for the investigation of questions which touch all the Christian forces, and for the binding into ever closer fellowship and co-operation of Japanese and missionary leaders of all denominations.

At the last annual meeting Article 2 and Article 3 of the Constitution were revised so as to read:

Constitutional Revision

Article 2. General Principles: "The Committee may confer, investigate, give counsel, and take other action regarding matters of common concern to the Federation of Churches, the Conference of Federated Missions in Japan, and such other bodies as may be represented in the membership of the Committee; but no action shall be taken touching upon the independence of the bodies represented, or upon ecclesiastical principles or questions of Christian doctrine.

Article 3. Special Functions 1. "To maintain relations of mutual helpfulness with the Edinburgh Continuation Committee and its sub-committees; and also with the National Continuation Committees of India, China and other countries.

2. "To arrange for the holding of National Conferences of Christian workers in the future when the holding of such Conferences shall be deemed advisable.

3. "To consider and advise regarding matters referred to it by the Federation of Churches, the Conference of Federated Missions, or other Christian bodies in Japan.

4. "To make careful inquiry, by special committees or otherwise, regarding matters germane to its functions; and, when deemed advisable, to make public the reports or findings adopted.

5. 'To promote co-operation among the various Christian agencies in Japan.

6. "To serve as a Committee of Reference or Arbitration when so requested by the parties directly interested.

7. "To make representations regarding the sentiment of the Christian community in Japan, or to give to it public expression."

NOTE.—List of officers and members of the committee will be found in the Appendix.

CHAPTER IV

NATIONAL UNION EVANGELISTIC CAMPAIGN

I—EASTERN CAMPAIGN

By K. Matsuno

The following is a brief chronological report of the Evangelistic Campaign in the Eastern District for the second year.

Oiso and Hiratsuka

During three days in April, 1915, meetings were held in churches, theatres, private houses and in the Agricultural School in the Odawara section. Messrs. Ebara, Ebina, Chiba, Imai and Matsuno assisted. The meetings were very well-attended but the results were rather small. The country people differ much from the city people. The inquirers were chiefly those who were personally acquainted with some one of the speakers and few new inquirers were gained.

Tokyo

The great effort of the two years' Campaign thus far was the work in Tokyo. Meetings were held in the Imperial, Keio, Waseda and Meiji Universities, Higher Commercial School, Higher Normal School, and eight other colleges, during February by way of preparation. Dr. Mathews who was in Japan gave much assistance as did also Messrs. Uemura, Kozaki, Ibuka, Ebara and others.

The main efforts however were made from April 8th to May 1st. A variety of general meetings was held such as mass meetings, both of a general character, and for special classes, as for educationalists and students, women's meetings, Sunday School and social reform pic-

ture meetings, prayer meetings and ordinary evangelistic services.

At a reception for prominent persons held in the Imperial Hotel, Count Okuma and the American Ambassador, together with over two hundred others were present. At the dinner speeches were made by Count Okuma, Messrs. Ibuka, Ebara, Uemura, Dearing, Baron Sakatani, Baron Goto and others. This meeting was regarded as a signal success. One was almost inclined to think that Japan had practically become a Christian country.

Newspaper Evangelism

Quite a new phase of effort was the Newspaper Evangelistic Campaign. Evangelistic articles were published in fourteen of the daily papers of Tokyo during thirty-seven days. There were 100,890 copies of these papers bought and circulated by the assistance of 1500 Christian volunteers under the leadership of Mr. Masutomi. These papers went not only over the city but as far as Kawagoi, Chiba, and Yokohama, while copies were sent by mail to business people throughout the country in considerable numbers. This effort was not without definite results, for 300 letters of thanks or inquiry were received by the Committee.

During this time when the attention of the city was especially arrested by thoughts of Christianity, leaders like Messrs. Uemura, Kozaki, Hiraiwa and others, engaged in street-preaching throughout the city.

Automobiles were also used as pulpits, and many were reached in such ways.

For two weeks in sixty-seven churches of eleven different denominations, evangelistic meetings were held two or three nights each, for gathering and teaching the people who wished to hear more about religion. The churches in Shiba, Azabu and Akasaka Wards jointly invited Mr. Kimura to conduct services in a tent for two weeks. Out of a total of 21,500 persons who came to listen, 1307 became inquirers. The Union Evangelistic Campaign of twelve Wards was held at the Central Tabernacle, Hongo, for two weeks, day and night addresses being delivered by different people. These were the undertakings during the last period of the harvest.

Those who worked the hardest in connection with this great Evangelistic Campaign were Messrs. Ebina, Yamamuro, Nitobe, Morimura, Ando, Yamamoto, Hibiki, Tsunajima, Ishizaka, Hoshino, Mme. Hirooka, and others, besides those already mentioned in the foregoing paragraph.

The total expenditure of this Campaign was over ¥5,860. The grant from the central committee towards the fund was ¥2,077.00, the balance being the contributions by the churches in the city and outside the city, and also by individual persons.

Nagoya

A total of forty-eight meetings were held in the churches, mission houses, City Hall, theatre, Girls' Higher Schools and middle schools of Nagoya during the first fifteen days of May. They were attended by over 6,000 men and women, and out of the number there were 301 inquirers. The preachers sent by the committee were Messrs. Ebara, Kozaki, McKenzie, Matsuno, Harada, Kawagoi, Motoda, Uyemura, Ibuka, Obata, Komatsu, Takakita, Logan, Inamura, Yonezawa, Midzuno, Kiyama, Takemoto, Chiba, Yorogi, Ota, Kudzuoka, Okazaki, Yamamoto and Mme. Hirooka. The local preachers and church members worked very hard in co-operation with those sent by the central committee, and the Campaign produced greater results than had ever before been realized. This district has been considered one of the hardest places for Christian work. This idea has been exploded, and there is no doubt but that Christianity has now secured a new footing there.

Morioka and Neighbourhood

At Morioka, Hanawaki, Ichinoseki and Midzusawa the Evangelistic Campaign was carried on, one week at Morioka, and two or three days in other towns. Those who took part in the undertaking were Messrs. Uyemura, Ibuka, Ebara, Morimura, Chiba, Sasao, Noss and Matsuno. Each meeting was well attended. The Campaign at Morioka was specially successful. For a long time before the churches had been preparing for the occasion by earnest prayers. The result was therefore excellent, and 147 inquirers were obtained.

Hokkaido

The Hokkaido Campaign was conducted in Hakodate, Sapporo, Otaru, Asahigawa,

Kushiro, Rumoi, Muroran, Obihiro, Takigawa and Fukagawa. A special effort was made in the first four cities. The preparations had been made with great care, and large funds were accumulated for the purpose. The people there are more interested in religion than the people on the main-land. The Campaign, therefore, has good results. The number of inquirers was very large. The Campaign began on the 16th of June and lasted till the 6th of July. The meetings were held in churches, theatres, clubs, public halls, schools, Government buildings, and stations. In some cities as many as twenty-six meetings were held, and in no town were there less than four. The preachers sent by the committee were Messrs. Sasao, Ibuka, Morimura, Uyemura, McKenzie, Ebara, Kiyama, Tagawa, Yamaoka, Rowland, Takasugi and Mme. Hirooka. The local clergymen and church members co-operated cordially with the preachers from abroad. One sad accident during the Campaign happened to Mr. Sasao while travelling in Hokkaido. He had a bad fall from a horse, and broke his arm.

Toyohashi and Okazaki

From the 15th of October till the 23rd seven meetings were held in Toyohashi, and six in Okazaki. This was the first time that the Union Evangelistic Campaign has been attempted among the three different denominations in Toyohashi. The members of the committee were much encouraged. They were firm in belief that they were one in God, and worked in great harmony. We believe that the conversion of the town can be accomplished through this harmonious co-operation. At Okazaki the buildings that were used for the purpose were small, and could not accommodate all the people who wished to hear. The number of inquirers was large however. The preachers who took part in this Campaign were Dr. Nitobe, Dr. Motoda, Dr. Fulton, Messrs. Ebara, Kimura and Matsuno.

Miyagi, Fukushima and Yamagata Prefectures

The Evangelistic Campaign in the prefectures of Miyagi, Fukushima and Yamagata was continued from the 30th of October till the 7th of the next month at Sendai, Shiogama, Wakuya, Taira, Fukushima, Koriyama,

Wakamatsu and Yamagata, the Campaign in each place ranging from one day to eight days, and one to twenty-four meetings. The preachers despatched by the committee were Messrs. Uyemura, Kozaki, Miyagawa, Osada, McKenzie, Matsuno, Hoshino, Hiraiwa, Imai, Yamamuro, Inagaki, Ando and Masutomi. The harvest at each place was quite satisfactory. A special effort was made in the Campaign at Sendai, where sixteen lecture meetings were held at schools, and eight general meetings were held in churches and theatres and 116 inquirers were received.

Yokosuka and Kamakura

In Yokosuka and Kamakura the Campaign lasted for two days. The preachers sent were Messrs. Uyemura, Watanabe, Yoragi, Hoshino, and Takagi. The Campaign was held on rather a small scale, but the result was very good, there were many who became catechumens. We praised God who is able to help in small places as well as in large towns.

As a result of the experience of the second year we believe that the Campaign for the third year will be carried on with greater results.

The following is a table of statistics of the year's work.

EASTERN CAMPAIGN

Date	Place	Meetings	Hearers	Inquirers
4/25-27...	...Oiso et. al. ...	7	1,488	13
2/5-5/30	...Tokyo	139	74,913	3,872
5/1-19 ...	...Nagoya	48	6,196	301
6/20-26...	...Iwate-ken ...	19	5,660	166
6/25-7/6	...Hokkaido ...	109	36,185	1,034
10/15-23	...Toyohashi ...	15	3,292	56
10/30-11/7	...Miyaki et al ...	55	8,549	244
10/20-12/11	...Yokosuka ...	9	748	45
		399	137,031	5,732

II—WESTERN CAMPAIGN

By T. MIYAGAWA

The second year of the Campaign has been carried on in the two *Fu* of Osaka and Kyoto, and in the eight *Ken* of Nara, Shiga, Tottori, Tokushima, Fukuoka, Kumamoto,

Kagoshima, and Okinawa (Liu Chu). Effort was centralized especially on Osaka and Kyoto since they are the most important cities in the Western District.

Osaka Campaign

Preparations were begun in January 1915 for the Osaka Campaign which did not open till May. There were held some seventy-two prayer meetings, besides various meetings at which sermons and addresses were given preparatory to the Campaign itself.

The leading Christian preachers and laymen were secured for the Campaign meetings. The services were held in the Y.M.C.A. Hall, various public halls of the city, and in theatres and tents where large crowds of people were gathered. Probably if those who stood outside and were unable to enter these places are included, over 50,000 people were reached.

Fourteen special services were held in schools and such places, where 5500 people were reached. Much was made of newspaper evangelism also. The advertising column of all the leading newspapers such as the *Osaka-Asahi*, *Osaka-Mainichi*, and others was secured, and summaries of the sermons and addresses were given so that the echo of the movement extended all over the country even to Formosa and Manchuria. There were 140 cards of inquirers received in consequence from people in those remote parts. The Osaka Campaign was most remarkable in the interest which it awakened, and resulted in securing 2173 inquirers.

Kyoto Campaign

In Kyoto the preparation for the Campaign was extensive. Personal work was very general among the Christians. Newspaper advertising was employed, and also motor-cars were used in spreading abroad information about the meetings. The meetings were held at the same time as the Osaka meetings, and thus speakers from a distance could be used in the two cities with economy in travel. It was estimated that about 20,000 were reached in the tent meetings and in other ways. Efforts to secure inquirers were not made in the same way as in some other places.

In November special services were held in connection with the Coronation, which are reported elsewhere.

Other Cities

Meetings were held in Kochi *Ken* in May of 1915. This is one of the best evangelized provinces of the country, especially the city of Kochi. The meetings here were so successful that several hundred people were unable to enter the large hall where the services were held.

It was planned to have only one day's meeting at Akagawa, but the Governor of the *Ken* together with the head men of the town and other gentlemen presented such an earnest request that a second day was given to this place, and some 600 persons seemed to be very strongly impressed by the addresses. As a result of the Campaign in Kochi two churches alone received some 400 inquirers.

On account of the interest in the Coronation and preparations for it, it was possible to hold but a few meetings in Tottori and Tokushima and Nara. The attendance was not as good as it would otherwise have been. In Tokushima instead of securing halls and theatres for the meetings they were held in the Presbyterian and Episcopal churches. These meetings were very successful. A large number of inquirers resulted, and among them several high officials of the city were reported. Following the Campaign the Sunday morning attendance at each of the churches was reported as very considerably increased.

In Fukuoka, Kumamoto, Kagoshima and Okinawa, the Campaign was carried on in January of 1916.

In Fukuoka the local committee included not only pastors but a judge, professors in the University and higher institutions, and influential laymen. Preparations were thus unusually thorough, and in this way it was possible to hold meetings in two or three conservative schools where speakers were invited to address the students. It was evident that a great change was wrought in the district of Hakata. In this part of Fukuoka, Christianity never seemed to have any influence before the second meeting. The Governor and some eighty specially invited guests gathered for the purpose of listening to Mr. Miyagawa.

The meetings in Kumamoto were unexpectedly successful. The desire to hear was so great that some of the speakers became quite exhausted. One speaker made four

addresses in one afternoon, speaking till he was completely worn out.

During this Campaign an especially notable service was held at Hanaoka-yama. This was a commemoratory Thanksgiving service of the Fortieth Anniversary of the famous Kumamoto Band. Rev. T. Miyagawa who was one of the members of that Band gave a most interesting account of his personal recollections of the history of the Band, which made a very profound impression. Cards were distributed among the hearers or inquirers, which to avoid any result of temporary excitement the people were instructed to think over and send by post later. There were 250 cards received by mail as a result of the meeting.

There was considerable doubt in the minds of some about the meetings at Kagoshima but the attendance was far greater than was anticipated. The number of inquirers was larger comparatively than in most other places. Meetings for children were unusually effective here, and a number were held. Schools were opened everywhere to the speakers of the Campaign.

Although this report touches chiefly upon the meetings in the cities where the Committee has mainly concentrated its efforts, because of limitations both as to men and money, yet it should be remembered that every effort possible is made to extend the influence of the work into the surrounding country, and it is confidently believed that though the time spent in each place is but short and few meetings are held, yet a strong influence for good is made upon the people which will be permanent.

In February 1916, the Campaign was carried into Okinawa (Liu Chiu). The whole district was moved. The Governor of the prefecture was a former student of Dr. McKenzie, who was one of the speakers sent to the Islands. As a result partly of this friendly relation, the Governor gathered the principals of all the schools to listen to the speakers, and gave very much assistance in other ways to the Campaign in that province.

In conclusion it must be said of the second year of the Campaign in the Western District, that it has not only been of great success in reaching unbelievers but it also

brought a great blessing upon the churches in deeper consecration and zeal, for which we thank God. We pray earnestly for strength and support to carry on the Campaign with still greater effectiveness during the third year of the movement.

The following table gives some of the statistics of the Year's Campaign in the West.

Western Campaign

(March 1915—February 1916)

Date	Place	Meetings	Hearers	Inquirers
May 1—15	Kyoto City	49	16,299	499
May 1—16	Osaka City	365	36,438	2,173
May 5—16	Osaka Fu	20	6,510	42
Apr. 30—May 10	Shiga Ken	21	3,697	89
May 25—28	Kochi Ken	30	9,260	
July 8—13	Tottori Ken	35	4,169	24
Sept. 27—29	Nara Ken	6	1,765	
Dec. 11—19	Tokushima Ken	26	2,740	232
Jan. 25—30	Fukuoka & Kumamoto Ken	55	21,855	312
Jan. 27—30	Kagoshima Ken	30	8,115	210
Feb.	Okinawa Ken	Report not yet arrived.		
		638	170,970	3,581

III—KYOTO EVANGELISTIC CAMPAIGN

By T. Makino

The religious services in connection with the Coronation at Kyoto were not a part of the National Evangelistic Campaign, yet the Central Committee made a grant of *yen* 1,000 from their funds for this work, and it is of such deep interest as to deserve a place in the report.

Coronation Celebration

Several months before the Coronation, local committees of Japanese and foreigners were organized. The plans comprised a Christian celebration of the Coronation held in a dignified and appropriate temporary structure erected on the *Doshisha* grounds, and special evangelistic services. The British Ambassador, American and Russian Ambassadors, as well as many prominent people connected with the

Government were present. Count Okuma who was unable to be present sent an address to be read, and addresses were also made by Mr. Miyagawa, representing the Evangelistic Campaign committee, Dr. Kozaki, the chairman of the Federation of Churches, and the Rev. J. Cooper Robinson, chairman of the Federated Missions, representing the missionary community. Telegrams were read from many distinguished persons. It was altogether a most impressive service.

Evening Mass Meeting

On the evening of the same day, a mass meeting was held in the Y.M.C.A. attended by about 1,000 men. Addresses were made here by Judge Watanabe of Korea, Hon. Shimada Saburo, speaker of the House of Representatives, Dr. Nitobe, Hon. S. Ebara, Mme. Hirooka and several prominent business men.

These public meetings made a deep impression, and by the character and reputation of those who took part in the services, as well as by the large number of people drawn together, gave a new impression as to the place of Christianity in the nation's life.

Evangelistic Meetings

In view of the great concourse of people attracted to Kyoto from all parts of the Empire to witness the Coronation exercises, an appropriate location was secured and a temporary structure erected where religious services were held morning, afternoon and evening from November 3rd to the 28th. It was arranged that three persons should speak at each service, and about twenty persons from the various churches in Kyoto assisted each day. The Salvation Army gave special help each morning, and Christian students from the *Doshisha* College were present every evening to aid in the distribution of tracts and in personal work, and inviting people to enter the place of the meeting.

Results

There were altogether seventy-four services held. The total attendance amounted to about 11,000. There were 1,202 definite inquirers, of these 978 were from Kyoto Prefecture and the remainder from other parts of the country. Sixty-five preachers assisted in the work, of whom thirty-three were from the vicinity of Kyoto. This enterprise was

carried on practically by the Japanese alone, though missionaries gave cordial sympathy and financial support. Only three foreigners took part in the meetings publicly. More than *yen* 3,000 was contributed for the work, of which over one half came from Japanese givers, one Japanese supporter contributing *yen* 100.

Literature

Much attention was given to the distribution of 300,000 tracts. There were 20,000 copies of fifteen different tracts prepared especially. It may be interesting to note the character of the literature used :—

An abridged translation of an address by Mr. Bryan ex-Secretary of State explaining the value of the Holy Bible was the only tract of foreign origin. The following are the other tracts used :—A sermon by Mr. Miyagawa teaching that the value of man lies in his thinking power and his development of that faculty. Three Great Questions of Life, by Mr Miyagawa, explaining where man has come from, why he exists and where he goes. A tract by Mr. Morimura, in which he shows that Christianity is the most profitable thing which has come into his life. A sermon by Dr. Harada on Faith and Life, teaching that the essence of Christianity is to give life through Christ. A sermon by Dr. Harada on Spiritual Preparation for the Coronation, explaining that a spiritual preparation as well as material preparation is suitable for so great an occasion. A lecture by Dr. Nitobe on Victory and Defeat, illustrating by Christ's death upon the cross the victory of apparent weakness over the strength of evil. An address by Mr. Uyemura on the Power of the Nation, making clear that the old idea of God, prayer and sin among Japanese finds its solution in Jesus Christ. A sermon by Mr Sasao on Religion and Faith, showing that the teaching and faith of religion cannot be explained and understood by scientific study without faith in God. A tract by Mr. Makino, explaining briefly that Jesus was the Son of God. A tract by Mr. Tominaga, showing that man's power though limited, becomes complete through the help of God. A tract prepared by the Committee, explaining the true God and how He is to be worshipped. Three short tracts by

Col. Yamamuro of the Salvation Army, explaining in very simple language the meaning of Christianity:—Secret of a Happy Family, The Price of Sin is Death, and Freedom from Anxiety.

It is difficult to know the far-reaching consequences of the wide distribution of these tracts.

The services of Evangelist Kimura were secured in carrying on the meetings, and he was a leading spirit in the work.

Individual Results

Among the many interesting results of the meetings two incidents from Mr. Kimura's report may be given.—"One evening a man came into the hall; he was chief clerk in a certain business house; he was much given to dissipation, and finally had been thrown into prison. He had been recently released, but found that his father, through shame for his son's crime, had taken poison, and while he had not succeeded in killing himself, was yet at this time in hospital. His elder sister had been divorced on account of her brother's bad conduct; the engagement of his younger sister had been cancelled for the same reason. Realizing that he was the cause of all this misery to his family, he had determined to hang himself, but was brought into the hall to listen to the teaching about Jesus Christ The power of the Gospel changed his mind, he repented of his sin and prayed for forgiveness. He earnestly requested me to strike him a blow upon his head with my fist as a sign of his repentance of his sins. In tears I gave him two blows. That evening I felt alternately as if I had done right and as if I had done wrong; I was half filled with joy and half with sorrow. The next morning, however, the man came to the hall full of joy and hope, which gave me a great relief also. He has since joined a Kyoto church."

"A woman was led into the hall by some of our helpers who were distributing tracts. She had become completely discouraged over the shameful conduct of her husband, and was about to throw herself into the river when she was found by our workers. She was led to repentance by hearing of the Gospel of Christ, and afterwards we learned that a few days later her husband had said to

her. 'What has caused such a complete change in your character?'"

Such illustrations reveal the character of the work which was undertaken.

Aftermath of the Coronation

If evidence were needed by any to show that Japan needs Christianity and that the old religions are not sufficient, we would point to the carnival of evil which raged through the city of Kyoto after the Coronation services were over. Christian Japanese and missionaries were dismayed at the open immorality and sin that were rampant for a time. Men and youths paraded the city in female dress, while women and girls wore the attire of men, often with improper exposure of the body. Drinking openly upon the street by men and women, and the appearance of many sadly under the influence of drink were sights to cause deep pain and anxiety. This condition continued for several days from November 15th, and showed only too truly the great need that the nation sustains of a strong moral and religious power to restrain and control society. The Christian community, which was all too weak to battle with the evil appealed to the Government for help.

While we rejoice over the splendid Christian work done by the churches in connection with the Coronation services, and are encouraged by the enthusiasm and wisdom with which it was carried on, we must also realize that the above deplorable circumstances reveal only too clearly that the nation needs the Gospel of Jesus Christ. The religion of Jehovah is the only power that can save Japan.

IV--FINANCES OF THE CAMPAIGN

By John Lincoln Dearing

Figures are dry and often appear uninteresting, and yet they may furnish much food for reflection. Some of the figures relating to the past two years of the Campaign are strong and tangible evidences of the great work in progress. The following tables may form an interesting study for some.

Explanation of Statistics

It should be noted that in a very few points the figures relating to gifts by Japanese do not apparently correspond. The larger sum, however, in any case indicates that the figures are later than those appearing in the Balance Sheet, and so include sums not appearing in the earlier figures.

It should be explained for the benefit of some, that two methods of raising funds upon the field have been in operation. The various denominations and individual missionaries have made contributions in response to a general appeal through the Central Committee. These funds during the two years amount to over *yen* 10,000.

Whenever the Campaign has been conducted locally in any part of the country, the local committee has made thorough canvass of churches and individuals including missionaries, and thus has raised a very large sum for the carrying on of the work locally. This sum, which has not passed through the hands of the Central Committee, has yet gone just as definitely into the work of the Campaign, and the result of this personal canvass has been to secure over *yen* 14,000 for the work.

The Central Committee realized from the first that very much could be secured through such local canvass, and so divided the expenses of the Campaign, as to throw a considerable burden of the expense upon the local committee in every case. As a result many have contributed in both ways. There has thus been received from various sources in Japan nearly *yen* 25,000, while if the balance in hand be deducted from the contributions received through Dr. Mott, it will appear that of *yen* 34,000 spent during the last two years only about *yen* 9,000 has been received from abroad.

It will probably be difficult to duplicate this in any other evangelistic enterprise carried on in the Orient, and should give courage to those who look forward to the day when the native church shall be able to carry on its work without foreign support.

Notable Results

If one were to name briefly some of the apparent results from the two years' Campaign, he would speak of such things as these :—

1. The harmony prevailing in the union work, both as relates to speakers from all denominations, and the unbroken spirit of co-operation manifested in the churches.

2. The great self-sacrifice practised by the workers, many of whom as pastors and educationalists have with great difficuity, left their own work long enough to engage now and then in the work of the Campaign. The time and effort thus spent by those heavily loaded with cares and responsibility has been great.

3. The large number of cheerful and hearty local workers, whose preparations for the Campaign, and activity during its progress have been largely responsible for its success.

4. The prominence of the Japanese church and Japanese leaders in the conduct and support of the movement.

5. The large share taken by the Japanese church and individual Japanese in providing funds for the movement.

6. The economy exercised and the slight cost of so great a work.

7. The successful introduction of new methods of evangelization, particularly newspaper evangelization.

8. The cordial reception given to the movement by the officials and upper classes.

9. The unusual number of influential laymen and public men who have supported the Campaign as speakers, and in other ways.

10. The results of the Campaign thus far as witnessed in the churches, not only in the numerical additions, but in the consciousness of strength developed as the churches have found themselves able to conduct such a great movement, and especially in the deepening of spiritual life, and the increased attendance at the ordinary church services.

Balance Sheet of Second Year of Evangelistic Campaign

Feb. 20, 1915—Feb. 20, 1916

Credit

	Yen
By Balance forward from First Year	4,208.74
„ Grants from Continuation Committee	6,962.96
„ Donations from Missionaries	2,136.62
„ Donations from Japanese	2,002.37
„ Interest on account	118.35
	15,429.35

Debit

	Yen	Yen
To Eastern Campaign (per Treas. Dearing)	2,000.00	
„ Eastern Campaign (per Treas. Kikuchi)	2,175.32	4,175.32
„ Secretary Matsuno		396.60
„ Western Campaign		4,950.00
„ Special Grant Kyoto		1,000.00
„ Printing		39.55
„ Expenses Central Committee, Travel etc.		96.02
„ Office Incidentals		2.15
„ Balance Sumitomo Bank	4,191.49	
„ Balance in Post Office	193.92	
„ Balance Treas. Kikuchi	384.30	4,769.71
		15,429.35

John L. Dearing, Treasurer.

Audited and found correct by
E. H. Cole, Accountant, Feb. 18th, 1916.

Statement of Accounts, Covering Two Years of Union Evangelistic Campaign, Ending Feb. 20th, 1916

Credit

	Yen
By Dr. Mott	14,428.87
„ Donations from Missionaries	6,310.58
„ Donations from Japanese	3,749.93
„ Interest on Account	426.24
	24,915.62

Debit

	Yen
To Eastern Campaign	7,870.27
„ Western Campaign	9,837.65
„ Tokyo Special Grant	1,000.00
„ Kyoto Special Grant	1,000.00
„ Expenses of Central Committee	96.02
„ Printing	336.37
„ Office Incidentals	5.60
„ Balance	4,769.71
	24,915.62

Total Campaign Funds

	Yen
By received in Japan as above	10,486.75
„ received locally	14,338.77
Total raised in Japan	24,825.52
By Amount received per Dr. Mott	14,428.87
„ Grand Total for Two Years of Campaign	39,254.39

Receipts from Japanese Churches for Two Years

	First Year	Second Year	Total
	Yen	Yen	Yen
Nippon Kirisuto Kyokwai	320.00	880.00	1,200.00
Kumiai Church	640.00	600.00	1,240.00
Baptist Church	50.00	50.00	100.00
Methodist Church	124.08	400.65	524.83
Methodist Protestant	40.00	106.50	146.50
Evangelical Association	50.00	50.00	100.00
United Brethren	—	75.00	75.00
Disciples (Christians)	96.70	80.30	177.00
Japan Christian Church	60.00	50.00	110.00
Friends Church	20.00	20.00	40.00
Sundry Receipts	3.68	53.97	57.65
Special Gift	—	53.00	53.00
	2,404.56	2,419.42	3,823.98

Eastern Section

STATEMENT OF KYODO DENDO FOR SECOND YEAR OF THE CAMPAIGN

	First Year	Second Year	Total
	Yen	Yen	Yen
Committee Expenses	19.56	25.74	45.24
Tokyo First Year	165.00	—	165.00
Yokohama	66.00	—	66.00
Kanagawa Ken	59.59	48.09	107.68

Gifu Ken	71.25	19.25	90.51
Yamanashi Ken	131.83	—	131.83
Niigata Ken	294.22	—	294.22
Saitama Ken	47.34	—	47.34
Chiba and Ibaraki Ken	114.00	—	114.00
Shidzuoka	507.71	—	507.71
Miyagi and Iwate Ken	33.00	424.02	455.02
Hakodate and Aomori	136.35	—	136.35
Hokkaido	142.00	803.58	945.58
Gumma Ken	16.63	129.23	145.86
Nagoya	36.85	562.72	601.67
Tokyo Second Year	63.03	2,077.41	2,140.44
Fukushima Ken	93.50	3.00	96.50
Tokyo Third Year	40.00	—	40.00
Miscellaneous	14.94	19.22	34.16
	2,010.72	4,154.29	6,165.01

Eastern Section, Funds Raised Locally

	Yen	Yen
Oiso et al	58.23	
Tokyo	3,782.77	
Nagoya	372.54	
Iwate Ken	126.65	
Hokkaido	1,182.92	
Toyohashi	176.85	
Miyagi et al	521.51	
Kamakura et al	37.50	
Total Second Year Contributions	6,358.97	
Total First Year Contributions	1,521.63	7,880.60

Western Section

STATEMENT OF KYODO DENDO FOR SECOND YEAR OF THE CAMPAIGN

Expenses

	Yen
General Expenses of the Committee	731.16
The Osaka City and Vicinity Campaign	1,600.00
The Nara Campaign	46.00
The Tottori Campaign	133.60
The Kyoto Campaign	796.33
The Shiga Ken Campaign	100.00
The Tokushima Campaign	149.30
The Kochi Campaign	250.40
Advanced on the Fukuoka and Kumamoto Campaign	500.00
Advanced on the Okinawa Campaign	350.00
Advanced on the Kagoshima Campaign	300.00
Total as above	4,956.79

Receipts

Balance from first year	63.53
Received from Treas. Dearing	4,950.00
Interest	5.27
Total as expended from above	5,018.80
Balance to hand Jan. 31st, 1916	62.01

Western Section, Funds Raised Locally

	Yen	Yen
Kyoto	551.10	
Osaka	1,821.59	
Osaka-fu	168.39	
Shiga Ken	133.51	
Kochi Ken	168.95	
Nara Ken	47.00	
Tottori Ken	85.17	
Tokushima Ken	113.40	
Fukuoka and Kumamoto Kens...	604.86	
Kagoshima Ken	223.62	
Total Second Year Contributions	3,917.59	
Total First Year Contributions	2,540.61	6,458.20
Eastern Section Funds raised locally		7,880.60
		14,338.80

Total Statistics of the Campaign

	Number of Meetings	Hearers	Inquirers
Eastern Campaign, First Year... ...	491	70,098	3,319
„ „ Second Year ...	399	137,031	5,732
„ „ Total	890	207,129	9,051
Western Campaign, First Year ...	423	92,121	1,772
„ „ Second Year ...	638	110,974	3,581
„ „ Total	1,062	203,095	5,353
Eastern Campaign Total	890	207,129	9,051
Grand Total of Two Years of Campaign	1,951	410,224	14,404
Tokyo Exhibition, First Year ...	1,247	123,628	4,733
Coronation Meetings, Kyoto	74	11,000	1,202
Kimura Meetings, Tokyo	21	22,000	1,305
Grand Total of General Movement...	3.293	566,852	21,644

JAPAN

PART III

MISSIONS AND CHURCHES

CHAPTER I

INTRODUCTION

By G. W. Fulton

The compiler of this section had hoped to present reports from fifty bodies included under the above title. It is a matter of regret that a few have not responded, but forty-five reports are in hand as this is forwarded to the printer. It has proved impossible this year to secure any response from either the Russian Orthodox or the Roman Catholic bodies.

Inspirational Features of Reports

It has been an inspiration to read over the reports as they have come in, telling of a year of remarkable development in the Christian work of Japan. It may aid the general reader to call attention here to a number of the salient features of the work as they have appeared to the writer, that they may be more carefully noted in the perusal of the reports to follow.

Efficiency

1. A number of the bodies have been trying to improve their machinery in the interest of greater efficiency. This becomes necessary in view of constantly changing conditions, and the exigencies of a growing work. To rest content with forms and methods that have been good in their time, but which do not measure up to the demands of the present, is to court ultimate failure in the promotion of our cause. It is a good sign therefore to note these changes going on.

Government Recognition

2. The recognition of Christians and Christian work by the Imperial Government, while very modestly referred to, is one of the great events of the year, and a real sign of

the immense influence which Christianity has gained in this country.

Social and Industrial

3. For many years Christian workers have engaged in a variety of benevolent enterprises, and there is no diminution of these efforts. On the contrary, the past two years have witnessed a striking increase in the direction of work for social and industrial welfare, for which there is such a vast field in this country.

Children

4. Work for children, whether through the kindergarten or Sunday School or general children's meetings, is one of the striking recent developments in Japan, and perhaps no previous year has equalled the last in special efforts put forth, and results attained in this line of work.

Bible Schools

5. Various forms of intensive work for Christians are noted. And in particular there have been inaugurated in a few places special Bible schools, or courses of study which have been carried through with great benefit to the local Christians. This is a modification of that method which has been so successful for many years in Korea. It is to be hoped that this form of endeavour will spread widely among the churches.

Japanese Woman's Societies

6. Two or three of the larger independent churches have established National Women's Home Missionary Societies, after the manner of the Home constituencies, for the purpose of raising funds and conducting work under their own management. Their work as reported indicates rapid growth and a good measure of success.

Education

7. No feature of the year is more encouraging than the secondary and higher educational work. Most of the schools are running at high tide. Nearly all report the best year in their history, and a number have crossed the five hundred enrolment mark, with two or three nearing one thousand. Considerable sums of money have been expended in improving the equipment, while still further advance in this direction is contemplated. The eyes of all are now upon the prospective Union Women's College, and

the University for Men, which are vitally necessary to complete the Christian educational system for Japan.

Evangelistic

8. In evangelistic work, the past year has unquestionably witnessed a more widespread preaching of the Gospel than any previous year of the nation's history. There has been first of all the National Evangelistic Campaign, whose excellent results appear so frequently in the reports, also extensive touring and development of the work among the villages, and further, special outdoor or tent work, with extensive tract distribution. The effect of all this has been to arouse a spirit of inquiry throughout the land unequalled since the beginning of Christian work in this country.

9. Running through the reports is a chorus of appeal for new forces and new resources to meet the opportunities which are before us at the present time. If we should strike while the iron is hot, then we must strike now.

CHAPTER II

THE ANGLICAN GROUP

I—THE NIPPON SEI KOKWAI

By J. S. Motoda

Prayer Book

One of the most noteworthy events of the *Nippon Sei Kokwai* for the past year was the adoption of the revised Japanese Prayer Book. The Japanese Prayer Book has now a history of nearly forty years. As early as 1878, the Order for Daily Morning and Evening Prayer and the Litany in the Japanese version were in use Five years later the Order for the Administration for the Holy Communion, the Ministration of Baptism, the Catechism and the Order of Confirmation were added. Still later the Form and Manner of Ordination, and other rites and ceremonies were translated into Japanese.

These different offices were revised and bound together, and at the Fifth General Synod in 1896 this book was officially adopted as the Prayer Book of the *Nippon Sei Kokwai*, practically a translation of the Book of Common Prayer used in the Church of England and in the Protestant Episcopal Church of America. After using the book for several years, it was felt that a second revision was necessary to improve the style and accuracy of the Japanese, and to make some changes in the order of its contents.

At the Eighth General Synod in 1905, the standing committee on the Prayer Book invited suggestions and criticisms to be forwarded to them by the members of the Synod in order to enable them to make a careful revision of the book. The committee did their work very thoroughly and presented a revised version to the

Tenth General Synod for its adoption. The Synod postponed its adoption for another three years to allow it to be studied still more carefully, and at the Eleventh General Synod in 1914, the report was accepted with some changes, and the new edition of the revised Prayer Book was authorized to be used after January of this year. In the new book much improvement was made both in literary polish and in the order of services to suit the Japanese Church.

Organization

Another important step that the *Nippon Sei Kokwai* made in the past year was the uniting in one organization of various functions of the Church which hitherto had been carried on by special committees, quite independent of one another. This organization is called the *Kyo-mu-in*, namely the Central Executive Board. The *Sosai* or presiding officer of the Board is to be elected from among the seven bishops, the other six bishops being then made *vice Sosai*.

The *Incho* or President is to be elected at a meeting of the General Synod from among its members.

The Board represents the *Nippon Sei Kokwai* in all its dealings with the Holy Catholic Churches affiliated with the *Nippon Sei Kokwai*, with other Christian bodies and the civil Government, and in cases in which the Church deems it necessary to be represented, when the General Synod is out of its session ; it investigates and suggests policies for financing the development of the Church ; it oversees the work to be done in accordance with the canons and the resolutions of the Synod ; it makes rules and devises methods, putting into practice these canons and resolutions ; it interprets them in case any misunderstanding arises ; and it decides upon and executes matters of urgency. In this case it requires the *post facto* approval of the Synod immediately following.

To the *Kyo-mu-in* are attached four bureaus, namely, General Affairs, Evangelization, Finance and Literature, each with its chief and two directors. The Bureau of General Affairs has charge of the affairs not attached to any particular bureau or committee while affecting the welfare of the Church as a whole ; the Bureau of Evan-

gelization selects new *dendo* (evangelistic) places, recommends Japanese missionaries and formulates rules governing them, and makes up the budgets and raises funds for the *dendo* work; the Bureau of Finance takes charge of the expenses of the General Synod, the Episcopal Fund, the Workers' Pension Fund, and attends to other financial business as directed by the *Kyo-mu-in;* and the Bureau of Literature has charge of Church publications.

The General Secretary attends to the business of each and all of them. All these co-ordinated functions are so arranged as to carefully guard against overlapping one another, and at the same time are made closely related, and thus organization and system are made to help forward the Church militant in its spiritual conquest of the world.

II—AMERICAN EPISCOPAL MISSION

By J. Armistead Welbourn

Death of Mrs. McKim

In the report of this Mission there must be chronicled first of all the death of Mrs. McKim in October, 1915. Mrs. McKim had won the love and admiration of every member of the mission staff and her loss has been felt as a personal one.

Diocese of Kyoto

The Bishop of Kyoto reports some progress along the various lines of work, one or two new kindergartens, Sunday Schools doing well, new evangelistic work opened in several places, and a slight increase in membership and contributions. St. Agnes' School in Kyoto has been made a *Koto Jo Gakko* and plans have been made for enlarging it as funds are available. It is hoped the School will go forward in every way under the new principal, Rev. K. Hayakawa. There have been 133 pupils during the last session.

Diocese of Tokyo

In the Tokyo Diocese an interesting work has been started in the leper colony at Kusatsu. Some beginning had been made by workers from Miss Riddell's Hospital in Kumamoto, and in September 1915, a visit to Kusatsu was paid

by Bishop McKim, Rev. R. W. Andrews and a Japanese clergyman. At that time nineteen children were baptized, and since then Mr. Andrews has married three couples, baptized twenty-three adults, and there are about thirty catechumens. There is a flourishing Sunday School of seventy children and a kindergarten of forty. An excellent work has been done by a young Japanese Christian leper who came from Hawaii. He is the leader in a society of sixty people who are trying to improve the low moral condition into which the lepers fall, and already there has been a great decrease in gambling and drinking. There would seem to be much hope in this work, but proper buildings are much needed.

Educational

St. Margaret's School, Tokyo, has had a successful year with 231 pupils, twenty-eight graduating in March. The whole School attends the Bible classes twice a week, though they are quite voluntary.

As to St. Paul's College, there have been in the Middle School 572 students with ninety-three graduates in March, and in the College Department, 108 students and fifteen graduates, among them two Chinese. The College has had now ninety graduates, the majority of whom have studied for holy orders.

There are 250 boys in the Y.M.C.A. and religious work is carried on in various ways, by meetings, religious addresses in the play-ground at recess, and numerous Bible classes. St. Paul's is the only mission school that has a special catechist in charge of work among the students.

Ground has at last been broken for the new college buildings at Ikebukuro. The contract for them has been let to the American Trading Co., and it is expected that the buildings will be completed in eighteen months.

There have come during the year to the Tokyo Diocese, Rev. Norman S. Binsted, and to the Kyoto Diocese Mr. and Mrs. Lloyd M. Smith, Miss Alma Booth, Miss Marian Humphreys and Miss Katharine J. Tracy.

III—CHURCH MISSIONARY SOCIETY

A. Hokkaido Mission

By D. M. Lang

Staff and Centres

The work of the Church Missionary Society in Hokkaido has not materially changed during the past year. It has suffered from reduction of the foreign staff, no recruits being sent to fill vacancies. The strategic centres all being Diocesan, the chief centres of C.M.S. work are: Hakodate District, Immanueru, Kutchan, Bibai, Rumoi; Sapporo District, Muroran, Usu, Piratori, Yubari, Tomakomai, Horobetsu, Nikap. The latter sections include both Japanese and Ainu, the present number of baptized Christians totalling about 1500, by far the largest number being within the Diocesan section, which this report does not touch. The number of workers is fourteen men and four women (Ainu three men and one woman), while the foreign staff for last year was two men and four women. This means that each worker has a very large district to cover, and a great deal of ground is not touched or barely so.

Kindergarten and Home for Ainu Girls

At Sapporo Miss Norton has a Kindergarten which is doing a good work and with more funds, could do better. It forms a centre for evangelistic work, as well as entrance into many homes. And at Piratori Miss Bryant has a Home for Ainu girls, which serves to keep many away from evil surroundings and bring many under Christian influences. They go to the village school, but learn other useful things in the Home.

Progress is being made, if not in actual number of converts, yet in the general status of those already Christian. But "there remaineth yet much land to be possessed."

B. Central Japan Mission

By John C. Mann

Sphere of Work

The work of the Mission centres round the stations of Tokyo, Osaka, Tokushima, Fukuyama, Hiroshima, Kure, Hamada, Matsuye and Yonago.

Training of Workers

The Osaka Divinity School ceased its separate existence in the spring of 1915, when the students still in training were transferred to Ikebukuro, the Central Divinity College of the *Nippon Sei Kokwai*. The course is not practicable for all candidates and several men are studying at Matsuye under Rev. P. B. Nagano with a view to taking the catechists' examination.

With the exception of one or two who are being privately trained, women candidates are entered in the Bible Women's Training Home at Ashiya, near Kobe. The situation of the school gives ample scope for practical experience in work amongst women and children.

Educational Work

The Momoyama Middle School continues its useful work with over 600 students. The Rev. C.H.B. Woodd closed a long counection with the School in the spring of 1915 when he returned unexpectedly to England. Happily efficient temporary help has been forth-coming till the return of his colleague from furlough.

The principal of the Pool Memorial Girls' School reports much blessing as the result of a mission in the autumn when there was definite experience of conviction of sin, forgiveness and cleansing.

The Kindergarten at Yonago lost its head teacher in the autumn by death, and has since been worked without a fully certificated teacher. The supply of such does not seem to keep pace with the demand and the need of a Kindergarten Training Department in connection with the Pool School is urgently felt.

General Work

The Central Japan Mission is chiefly engaged in evangelistic and pastoral work in happy co-operation with the *Sei Kokwai*. For the year under review there has probably been some increase in the number of baptisms and rural places report a greater readiness of non-Christians to hear.

Chinese Student Mission

During the year Rev. W. H. Elwin returned to England on furlough, but his place in Tokyo has been taken temporarily by the Hon. and Rev. O. N. M. Forester. The unrest caused by Sino-Japanese relations, and later by the

monarchy question in China, have affected the work chiefly by reducing the number of Chinese students. But the very unrest has emphasized the need of the true rest that Christ alone can give.

The Mission has bid farewell to some valued workers with small hope of welcoming them back to Japan. It would have meant a much sadder thinning of already thin ranks had it not been for the arrival of several recruits on Christmas Eve. We give thanks for travelling mercies extended to all in this year of war—which mercies include the preservation of the life of a lady of the Mission who was a passenger on the torpedoed N.Y.K. *Yasaka Maru*.

Fears were entertained lest the continuance of the war might cause a shortage of funds but our God has supplied all our need.

C. Kyushu Mission

By James Hind

Field and Staff

The work of the C.M.S. in Kiushiu is carried on in Fukuoka, Nagasaki, Kumamoto, Kagoshima, Oita and Miyazaki Prefectures. The staff consists of a Bishop, six ordained missionaries, eight lady missionaries, thirteen catechists and seven Bible women.

There are also six Japanese clergyman working in connection with the Japanese Church (*Nippon Sei Kokwai*) who are partly supported by their congregation and partly assisted by the C.M.S.

Form of Work

The work being entirely evangelistic, with the exception of a small Diocesan Bible School at Fukuoka for the training of catechists, there is nothing of special note to record.

Kagoshima is at present the most encouraging section, though latterly considerable encouragement has been received in some other districts.

A new church was built at Kokura, and one was begun at Omuta.

IV—THE MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA

By J. Cooper Robinson

Field of Work

This Mission, which includes the four Prefectures of Aichi, Gifu, Nagano, and Niigata, with a population of about 6,000,000 should consider itself responsible for about one-third of that number. It has rather a "far flung battle line," the distance between the extreme points occupied, Toyohashi and Niigata, being three hundred and thirty-two miles, with intervening stations, where missionaries live, at Nagoya, Ichinomiya, Gifu, Matsumoto and Nagano.

Changes

There was no change in the number of missionaries during the year, but two of the juniors having practically completed their course of language study will now be available for active service. One man and four ladies were absent on furlough, of whom the man and two of the ladies have returned. The other two ladies are expected back during the coming year but two others will leave for the same purpose.

The need of a larger staff of missionaries is being felt, more and more, and we are glad that, notwithstanding the continuance of the war, we have the promise of a married couple and a single lady before the year is out.

One change has taken place in the location of missionaries, Niigata having become the centre of our work in Echigo instead of Takata. Mr. Shortt went to live at Niigata on his return from furlough in September and two ladies, Miss Lenox who has hitherto worked at Matsumoto, and Miss Spencer who has just completed her course of language study, are to remove thither in February.

Extension and Improvement

All that can be called extension is the opening of a kindergarten at Gifu. This work was begun in April and has been going on with encouraging results. This makes the fifth kindergarten carried on by the Mission, the others being three in Nagoya and one in Matsumoto.

Some progress has been made in church building. In November, a new church costing about *yen* 1,000, was opened at Ichinomiya in Mikawa, about one-third of the cost being contributed by the few Christians of the place. At Ogaki, an old, but still fairly good church building has been removed to a new site and greatly improved. A good parsonage has also been secured on the same lot.

Membership

As regards statistics, there are a few cases in which the figures do not come up to 1914, but on the whole there has been improvement. The number of church members has increased by eighty-nine and the communicants by forty-three, while contributions are more than twenty per cent above the amount for the previous year, part of which has been for the support of the ministry and part for church building.

Bishop Hamilton was absent in Canada during the latter half of the year, and while away attended the triennial meeting of the General Synod, held in Toronto in September, and also gave sermons and addresses on missionary work in Japan in the chief cities of the Dominion from the Atlantic to the Pacific.

This Mission took part in the National Evangelistic Campaign, but results attributable to that movement are not much in evidence.

Outlook

As regards the outlook, it would seem that, until reinforcements are received, or something else occurs to alter conditions, no decidedly forward movement is possible, and that we must continue to work, like the great armies of Europe, in the trenches, so to speak, where there is plenty of labour, some discomforts and back-sets, and no great successes to tabulate. The battle however is the Lord's, and it is required of His soldiers "that a man be found faithful," doing "his bit" where he is placed, resting assured that his labour cannot be "in vain in the Lord," and cheered on by the words that will one day be spoken to all such, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

V—SOCIETY FOR THE PROPAGATION OF THE GOSPEL

The Mission and the Church

The S. P. G. has no work as a separate mission of which a clear report can be given. It is merely one of several societies in England and America, which by supplying workers and money, are helping the *Nippon Sei Kokwai* until such time as it shall be able to carry on pastoral and evangelistic work unaided from abroad. The varying status respectively of honorary workers, of work and workers supported wholly by S. P. G., wholly by the Church, or jointly in varying proportions by both, is inextricably mingled. For instance S. P. G. as "a mission" has now no machinery of its own for training Japanese catechists and clergy; it merely supports its own students during their period of training in the Central Theological College at Ikebukuro. The present principal of this College, the Rev. J. T. Imai, received his original training under clergy connected with S.P.G. but is no longer himself actually supported by it.

Forces at Work

In connection with S. P. G., though, as explained above, necessarily supported by it, there are at the present time in Japan two Bishops (English), seventeen foreign and nine Japanese priests, four Japanese deacons, sixteen Japanese catechists, twenty-four foreign and fourteen Japanese lady missionaries. The larger part of the work is pastoral and evangelistic, and is carried on at fifteen churches, thirteen preaching-places, and other smaller centres. Important educational work is carried on in schools, hostels and kindergartens.

South Tokyo Diocese

In the South Tokyo Diocese new kindergarten work has been opened by St. Hilda's Mission in connection with Sanko Church; and a form of government recognition has been applied for on behalf of the *Koran Jo Gakko*, high school for girls. The district of Dzushi (with Yokosuka and Miura *gun*) has been separated from Yokohama, and made a separate missionary district. The Bishop in South Tokyo went home on furlough in October, and is not expected back before the summer. Rev. W. A. Richards is also on

furlough, his district (Odawara and Hadano) being temporarily worked from Dzushi with outside help.

Osaka Diocese

In Kobe two of the workers have been seriously ill; Mr. Kettlewell was *hors de combat* for the spring and summer, but has now resumed his work. Mr. Kakuzen has been ailing for some time, and is now recruiting at Beppu. In East Kobe a site has been purchased for church building. The small school in West Kobe has been recognized by Government as a kindergarten, and the *Shoin Jo Gakko* has obtained full recognition as a High School. Two new lady workers have come from England, Miss Case and Miss Holmes, and Mr. and Mrs. Steele have returned from furlough and resumed work in Okayama. A new church has been built in Kochi, and encouraging meetings and services were held at the time of its opening. This year the Diocesan Conference was held for the first time in Kobe; hitherto it has always been held in Osaka, but in many ways the new departure was found to be a success. There were interesting and helpful discussions on Sunday School and mission work. During the spring Mr. Foxley, who was working is Himeji, went on his furlough, and is expected back this spring. The chaplain of all Saints' Church for the English-speaking community in Kobe, Rev. H. J. Raymer, retired in the early spring, and his successor, Rev. W. Naish, arrived in December.

Active and good work is reported from both North and South Formosa, and a temporary church has been built in Taihoku, the administrative capital. One great feature of the work in Formosa is the loyalty and activity of the Christians who live in out-of-the-way and lonely places. Rev. N. P. Yates who has been working there for some years at his own charges, has now returned to Hondo for a while. Though living first in Tainan, and then in Takao, he has visited Christians all over the Island and encouraged and strengthened the outlying groups of Christians.

CHAPTER III

THE METHODIST GROUP

I—JAPAN METHODIST CHURCH

By Bishop Hiraiwa

We had the third General Conference of our church last October (1915) in Tokyo, when we thanked God for His gracious guidance, whereby we were enabled to make considerable progress during the past quadrennium in every line—in membership, in finance, in building of new churches, in the increase of self-supporting churches and in the increase of Sunday School scholars. The said General Conference was my first as bishop, being elected to the office in March 1912 after the death of Bishop Honda.

And when we look at the state of the work during the past year alone, we can see the progress still continuing. One new church was built at Kega, in Enshiu, Shizuoka prefecture, another at Hamamatsu in the same prefecture, and another at Kofu in Yamanashi prefecture will soon be completed and dedicated. Hakodate Methodist Church in Hokkaido, and Okuhirano Methodist Church in Kobe have become self-supporting this spring.

The membership has increased by two thousand during the year. The number of baptisms during the year was also nearly two thousand. I think the general Evangelistic Campaign (*Kyodo Dendo*) has helped this ingathering considerably.

II—JAPAN MISSION OF METHODIST CHURCH OF CANADA

By E. C. Henniger

Territory

The work of the Japan Mission of the Methodist Church, Canada, is confined for the most part to a solid block of territory comprising six provinces, and half of a seventh, in the very heart of Japan, viz. the provinces of Shidzuoka, Yamanashi, Nagano, Southern Niigata, Toyama, Ishikawa and Fukui. Lying just outside this geographical area, we have work in Tokyo, and a flourishing educational centre at Kobe. In this territory we have eleven men in the evangelistic and five in school work. The evangelistic workers occupy eight centres working out into over sixty towns, and carrying the good seed to a hundred villages. In this work nothing but encouragement is reported by those engaged. While there is no disposition on the part of the masses to crowd our preaching-places and churches, yet earnest personal effort has been rewarded in every case by substantial increases in our membership.

Encouragement

Tokyo

Taking up the fields seriatum, the work for students of the higher schools in Tokyo has been more encouraging than in past years. Attendance at the various classes and services is more regular, and baptisms from among the University students are reported. A prayer and fellowship meeting for Christian students is meeting a need.

Hamamatsu

Hamamatsu has five Sunday Schools in the city and one thousand children in children's meetings in town and country. This is seed-sowing, but we believe in both the seed and the soil, and are confident of a harvest.

Shidzuoka

At Shidzuoka an extensive work for students is carried on. A Y.M.C.A. has been organized in rooms belonging to the Mission. Weekly meetings have been started in three new villages.

Kofu

In Kofu also, a successful Y.M.C.A. is carried on with seventy members. Evangelistic bands, formed among these young men, go with the missionary in his country evangelistic work.

Nagano

Nagano has an extensive country work with a number of little churches planted in towns all over the territory. These churches are growing steadily in strength and influence on the community.

Hokuriku

On the Hokurikudo the Mission has four missionaries. At the district meeting held in February, it was reported that there had been one hundred and twenty adult baptisms in this district during the year. When it is remembered that this is the most conservative and most strongly Buddhist section of Japan, this result appears most encouraging. Many of these new Christians are in small towns in the mountains of Fukui and Toyama provinces, or in the extremity of Noto peninsula. More than one thousand and nine hundred children were reported in the organized Sunday Schools of the district. Special efforts through the year include a comprehensive tent campaign and a week's Bible school for Christians in Fukui. The fact that the attendance at this latter increased from forty-five to seventy as the week wore on, speaks of the interest created among local Christians.

A third church has been founded in Kanazawa city with a bright outlook. The work is being pushed in the country districts of Noto.

Somewhat intensive campaigns have been carried on in eight towns throughout Toyama province, with the result that baptisms have been more numerous than in former years.

Orphanages

The Mission supports an Orphanage at Kanazawa with eighty children, and one at Shidzuoka with half that number.

Kwansei Gakuin

In Kobe the Mission unites with the Southern Methodist Mission in the work of the *Kwansei Gakuin*. Eight hundred and thirty-six students are enrolled in all departments, with ten foreign, and forty-one Japanese teachers. It is the aim of

the School to send into the world of affairs men of efficiency and character who will become leaders in the religious, practical and cultural life of Japan.

III—THE WOMAN'S MISSIONARY SOCIETY OF THE METHODIST CHURCH OF CANADA

By Isabella M. Hargrave

During 1915 our Mission was represented by twenty-six missionaries, thirty-nine native teachers (in schools), twenty-one kindergarteners, with seventeen assistants, and twenty Bible women.

In our three boarding-schools we have four hundred and eighty-seven students, and in our eighteen kindergartens eight hundred and eighteen little children. One hundred and twenty-three baptisms are reported from the schools and the evangelistic work. Three hundred and forty-six meetings have been held in factories, one thousand two hundred and seventy-five regular women's meetings, and ten thousand and fifty-seven visits made. Three thousand five hundred and eighty-nine children's meetings have been held in connection with our school normal class work. Sixty-nine students have shared in this work, giving efficient help, and at the same time gaining experience for after years. Besides the above we have carried on orphanage work, night-schools for the poor, industrial work, special classes in English, and in household science, and hospital visiting.

When the need of a building for a kindergarten in connection with our Azabu School was made known, we were all rejoiced at the attitude of our graduates, and present students, assuming as they did, the entire financial responsibility for the same.

Our Kindergarten Training School in Ueda during the ten years of its establishment, reports thirty-seven graduates, twenty of whom remain with us, every station being benefited by these trained helpers in what all feel to be an increasingly important department of our work.

We have felt that Ueda is not ideal for this Training

School, and recognizing the need of something better than is possible in a small country town, we have a vision of the Woman's Christian Union College opening a thoroughly equipped Kindergarten Training School as one of its departments in the not distant future.

IV—EAST JAPAN MISSION OF THE METHODIST EPISCOPAL CHURCH

By Edwin T. Iglehart

Forms of Work

Our Mission is carrying on three kinds of missionary work in Japan. In the evangelistic field our work is under the authority of the Japan Methodist Church, though the missionaries personally are under the supervision of our American bishop. In educational work we are associated with Japanese Methodists in the ownership and control of the *Aoyama Gakuin* in Tokyo, the missionaries and Japanese Methodists being in equal proportions. In the field of Christian literature and publication work we carry on the *Kyo Bun Kwan* in Tokyo, owned by our Mission and conducted by a Board composed of missionaries and representatives elected by the Japan Methodist Church.

Change

Mr. G. A. Holliday came to the field in March of this year to take charge of the *Kyo Bun Kwan*, releasing Mr. C. W. Iglehart for evangelistic work when he comes back from furlough next year. Dr. and Mrs. Draper and Miss Vail return to the field this year, and Dr. Chappell and Mr. C. W. Iglehart and family leave the field on regular furlough. Dr. Berry was called to America for special reasons in February, but is expected back soon.

Hokkaido

The distribution of our forces has not been changed during the year. F. W. Heckelman in Sapporo, as District Superintendent in the Japan Methodist Church, covers much of the Hokkaido, and is engaged in student work in Sapporo. During this year a fine lot and building have been

purchased in Sapporo for use as a social service building, and this marks an advance in our work.

Tohoku

We have considerable work, but no missionary of our Board on the main Island north of Tokyo. Rev. E. T. Iglehart makes periodical visits to oversee our work in Aomori and Akita provinces, but of course most of the Methodist work is under the direct charge of the Japanese District Superintendent. C. W. Iglehart, until leaving the field in April was in charge of our mission work on the Sendai district. It is now in charge of C. S. Davison, who also has some work on the Tokyo district. At Yamagata this spring, a very desirable lot was purchased by our Mission as the site of a new church there.

Nagoya

In the Nagoya region, D. S. Spencer carries on large and varied forms of missionary work.

Special Work

Two of our men are set apart largely for special work. Dr. H. W. Schwartz is serving as agent of the American Bible Society in Yokohama. C. S. Davison is a member of the Bible Revision Committee, and gives most of his time and strength to that work.

Aoyama Gakuin

The *Aoyama Gakuin* is in a thriving condition. All three departments, College, Academy and Theological School, are having gratifying success. The enrolment for the past school year has been, Academy 538, College 127, Theological School 44, a total of more than seven hundred students. The religious influence of the School has been kept in the foreground. Daily compulsory chapel exercises and the Bible taught as part of the regular curriculum of every class in all departments, indicate the effort we are making in direct ways to bring these men to a knowledge of the truth. But the response made in the conversion of large numbers of our young men, and the success of volunteer Bible classes, in one of which on Sunday morning Miss Moon has a regular attendance of over a hundred young men, shows that the religious life of the school is not forced or artificial. We are also trying to keep ahead in our educational ideals. With the new school year,

beginning in April, a new College Arts Course is being offered. All students entering the Regular Course in the Theological School will hereafter be required to take this Arts Course as preparatory work. The faculty has been strengthened by the addition of several young men, our own alumni, Christian men, who after years of preparation in American Universities or the Imperial University here, are now ready to devote themselves to the cause of Christian education. The *Aoyama Gakuin* has begun a campaign for expansion and endowment, and already, beside other smaller gifts, has received a subscription of *yen* 20,000 from one of its graduates. Its proposed expansion does not hinder its hearty co-operation in the Christian University plan, whose early consummation we earnestly hope and pray for.

Kyo Bun Kwan

The *Kyo Bun Kwan* in Tokyo is on a better business basis than it ever has been. Plans for union with other Methodist bodies have been approved on the field here, but have not yet been adopted at home. We look forward to union with other bodies in this work. In most of its aspects it is carrying on a needed work for all the Christian forces in Japan. For years the business showed an annual loss. It has now ceased to be a burden of any considerable weight. If it should ever show a net profit this would be devoted to the support of the superannuated preachers and their widows and orphans, of the Japan Methodist Church. As religious publishing hardly pays for itself, we are using all the balance we can spare for this purpose.

Relations with the Church

In direct evangelistic work we are co-operating with the Japan Methodist Church. A considerable annual grant is made directly to the Board of Missions of that Church. We are vitally interested in all that concerns that Church. Most of us are ex-official members of its Conference and work in hearty fellowship. The General Conference of that Church held in Tokyo last October, had among its number members of our missions. The Japan Methodist Church at its last annual Conference reported large gains in

practically every branch of its activity. For this we are devoutly grateful to God.

V—WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE EAST JAPAN CONFERENCE, METHODIST EPISCOPAL CHURCH

By Erma M. Taylor

Our seven stations report with deep thanksgiving that which God has wrought in their midst, and all are full of hope for the future. Another of our number, Miss Baucus, passed the twenty-fifth mile-stone, and the Yokohama Bible Training School celebrated its thirtieth anniversary, to which ten of the total number of one hundred and thirty-six graduates came.

Educational

In *Iai Jo Gakko*, Hakodate, numbers are on the increase yearly in all departments, and the Y.W.C.A. is flourishing. The children reached by Christmas treats numbered nearly a thousand.

Hirosaki Jo Gakko is working toward Government recognition.

Aoyama Jo Gakuin and Harrison Memorial Industrial School have been amalgamated, and the Alumnae Associations of the two have been merged, making a total membership of over five hundred.

Our five kindergartens and day nursery are all thriving, and Hakodate and Nagoya are each rejoicing in a new kindergarten opened during the year.

The four Yokohama day schools are prospering, and two of them are working on plans for long-needed enlargement.

The presence of the Holy Spirit has been manifested by the definite turning toward God on the part of many of our school girls, almost one hundred and fifty of whom were baptized during the year. And the deliberate choice of the Christian life has not been confined to the higher schools alone, for in our two Tokyo day schools of primary and intermediate grade, forty-five pupils and two teachers have become Christians.

Evangelistic

The appointment of two missionaries to Sapporo enabled us to re-open our home there, so every station now has at least one missionary in evangelistic work, and the forty Bible women under their care are doing good service. One Bible woman is partly supported by a factory owner now eighty-seven years old, who has a kindergarten and a night school for his employees. There were eighteen baptisms in this factory last year,

The Sendai Orphanage is continuing its splendid ministry to unfortunate children, of whom there were one hundred and thirty-two at the close of the school year.

Through the many street Sunday Schools in all our stations, the good seed is being faithfully and joyfully sown, Sendai city and suburbs alone having work for children in fourteen different places.

VI--METHODIST EPISCOPAL CHURCH, WEST JAPAN MISSION

By F. M. Scott

Changes

Several changes in the personnel of the Mission have occurred during the year. First, there came the sudden death of the much-loved Mrs. J. C. Davison. Then, on account of the health of his family, Dr. Henry B. Schwartz found it impossible to remain longer in Okinawa, and returned to America. In September, J. Ira Jones returned to Japan, after having been gone nearly two years, during which time he arranged to complete his theological course. The Rev. and Mrs. E. R. Bull are now stationed at Kagoshima.

Okinawa

It is not yet fully decided whether the Mission shall keep a family in Okinawa or not. At present we have a most capable man in the person of the Rev. H. Kihara. The work is under the superintendence of the Rev. E. R. Bull, who will visit the field once or twice a year. This is still our most encouraging field.

Kagoshima

It is nearly nine years since the writer left Kagoshima, and during that period we had no missionary in that very important city, uutil the Rev. and Mrs. E. R. Bull went there in September. They have had a most cordial reception from a highly appreciative body of Christians, and the prospects are bright.

Kumamoto

The passing of Mrs. Davison and the short visit to America made by Dr. Davison necessarily interfered to some extent with his plans for the work, but since then he has been at work as of old. The years have touched him lightly, and so he chose to stay on at his post, rather than leave his home and the work he loves so well.

Fukuoka

The Rev. J. Ira Jones brought back from America a Ford, and is making the experiment of the availibility of an automobile in evangelistic work. He reports a great change in the attitude of the people towards the work, and a very large attendance at meetings.

Korea

A very valuable work is done by our missionary in Korea, the Rev. F. Herron Smith. Besides doing a great deal of outside evangelistic work Mr. Smith has greatly helped in the work at Seoul, where a new church is soon to be built. Socially, Mr. and Mrs. Smith are a great success, and have done much to promote harmony among the two peoples.

Nagasaki

Our evangelistic work in Nagasaki has progressed but little. At Haiki there is a very earnest band, and the prospects are good.

Chinzei Gakuin has had a good year. It celebrated its thirty-fifth anniversary in October. The students have contributed about *yen* 200 as a nucleus for a Coronation Library. Also quite a remarkable effort is being made by Alumni toward a Memorial building for the school. Of the present attendance of over four handred students, about two hundred and thirty-five are Christians.

VII—THE WEST JAPAN WOMAN'S CONFERENCE OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH

By Louise Bangs

The West Japan Woman's Conference has fifteen missionaries and twenty-three Bible women on the field. Miss Peckham is in Language School and Miss Ketchum on furlough.

Evangelistic Work

Miss Marian Draper reports for our North Kyushu District that the Evangelistic Campaign has increased the interest and brought new inquirers throughout the district. The baptisms number over twenty. A notable feature of our work is our eighteen Sunday Schools with an average attendance of seven hundred children.

Miss Carrie Poole reports for Central Kyushu District that the year has been marked by three things, the opening of a kindergarten at Yamaga, the building of a missionary house in Kumamoto, and the holding of the meetings of the Evangelistic Campaign in all the places where we have work.

The South Kyushu District, including the Liu Chiu Islands, is superintended by Miss Finlay. There have been many new Christians and inquirers since the Evangelistic Campaign.

Miss Thomas directs the work of Nagasaki *ken* and city. There have been eight baptisms and a marked growth in faith among the inquirers. The Sunday School work is especially hopeful.

Educational Work

Miss Elizabeth Lee, now acting principal writes: "*Eiwa Jo Gakko*, Fukuoka, ends a prosperous year with an enrolment of sixty-three. Plans are now being made for new buildings and increased equipment to obtain government recognition of a *Koto Jo Gakko* grade. The prospects are bright for this School, which is the only Christian institution for girls in Northern Kyushu."

Kwassui Jo Gakko with Miss Mariana Young as prin-

cipal, closes a year of progress with an enrolment of four hundred and thirty-three, including three kindergartens. The college, academy, high school, music, industrial kindergarten, normal and Bible woman's training departments, are graduating about forty students in all. The college, preparatory and industrial courses are being revised. Nearly all the boarders are Christians. There have been over thirteen baptisms and many inquirers. Two missionary societies aid work in Korea and Liu Chiu. Forty-five students and teachers conduct twenty city Sunday Schools with an average attendance of seven hundred and fifty. There are two flourishing literary societies, an Athletic Association, a strong Students' Federation, and an Alumnae Association. The college students publish "The Kwassui Quarterly."

The Orphanage

The Orphanage *Kwassui Jo-En* at Omura, closes a prosperous year. It has thirty-four girls under the care of two teachers and a matron, all supervised by Miss Russell.

The Dispensary

At the Kwassui Dispensary, established in 1893, Dr. Mary A. Suganama, has attended hundreds of cases and given out many tracts.

VIII—THE JAPAN MISSION OF THE METHODIST EPISCOPAL CHURCH, SOUTH

By W. K. Matthews

This Mission works in connection with the Japan Methodist Church. Its clerical missionaries are members of the West Conference of that Church, and at the same time retain their membership in the conference of the home Church from which they come. The evangelistic missionaries have charge of mission circuits which are a part of the Japanese Methodist Church and employ such evangelists and helpers as they may need. The plan of co-operation, adopted at the time of the organization of the independent Japan Methodist Church, has on the whole proven satisfactory both to the Mission and to the Church.

The field of our Mission is compact, consisting of the prefectures bordering on the Inland Sea.

Mission Force

The Mission is composed of seventeen families and thirteen single missionaries. With these are associated Mr. and Mrs. A. L. Dyer of the Japan Evangelistic Band, three American ladies employed as teachers, thirty pastors and evangelists, twenty-two Bible women, thirty kindergarteners and lecturers in the schools conducted by the Mission. One missionary, set apart for literary work, is serving as the Executive Secretary of the Christian Literature Society. Six families and eight single ladies are engaged in educational work. The rest are in evangelistic work.

Important Features

The most important change in our work this year has been the taking over of the work for women by the Women's Department of our Board of Missions. Heretofore the women's missionary movement of the M. E. Church South, has had no direct and intimate connection with the mission work in Japan. This change will bring additional missionaries and resources.

Our Mission lays much emphasis on Sunday Schools. In the sixty-two Sunday Schools under mission direction, there are three thousand six hundred and six children. This gives an average of almost four children in Sunday School to each church member. Plans are now under way for the erection of a building on the campus of the *Kwansei Gakuin* to serve as the permanent headquarters of the Sunday School Board of the Japan Methodist Church, and the home of the department of Sunday School Pedagogy and Teacher Training, to be conducted by the *Kwansei Gakuin*.

The kindergarten also is highly esteemed as an evangelistic agency. We now have twelve kindergartens with five hundred and forty children in attendance. The Hiroshima Girls' School conducts a Kindergarten Teachers' Training School which has thirty women in training.

In addition to a large evangelistic work in Japan, the Mission has a growing work for Japanese on the east coast of Korea. Three native preachers are located at the principal centres, viz. Gensan, Hamheung, and Seishin-

Ranan, which last post is only one hundred and thirty miles below Vladivostok.

Our three schools in Kobe and two in Hiroshima are prosperous. The Hiroshima Girls' School has an enrolment of eight hundred and thirty-three. An advance step there is the appointment of two of the missionary teachers to evangelistic work in the homes of pupils and graduates.

The Palmore Institute at Kobe with seven hundred and twenty-five students is perhaps the largest English night school in Japan. A type-writing department has been added and is proving very successful.

The *Kwansei Gakuin* at Kobe, conducted jointly by us and the Canadian Methodist Mission, is now the second in size of the Christian schools in Japan.

There are forty-one Japanese and ten foreigners on the teaching staff. There are eight hundred and thirty-six students of whom five hundred and ninety-two are in the Middle School, one hundred and eighty-eight in the College, and fifty-six in the Theological Department. In addition to these there are forty-four students in the Correspondence School of the Theological Department. The College, begun four years ago, will send forth its first graduating class of twelve in March.

The Theological Department also will graduate twelve, two of whom are Koreans. New developments of the Theological Department are the Correspondence School and Circulating Library, and the Quarterly Review conducted in co-operation with the faculty of the *Aoyama Gakuin*.

Owing to the resignation of the President, Dr. Y. Yoshioka, and Mr. T. Nishikawa, principal of the Middle School, Prof. Nomura of the Third *Koto Gakko* at Kyoto has been elected principal, and Rev. J. C. C. Newton, D.D. has been elected president.

Reinforcements

Rev. and Mrs. R. S. Stewart, Miss C. G. Holland and Miss Annette Gist of the U. S. A. have joined the Mission.

CHAPTER IV

THE PRESBYTERIAN GROUP

I—THE CHURCH OF CHRIST IN JAPAN

By Yakichi Sasakura

The twenty-ninth Synod of the Church of Christ in Japan which was held in Tokyo, October, 1915, resolved to undertake special country evangelical work. We call it *Zenkoku Junkwai Dendo.* Its aim is to add five thousand new members before the next Synod which will be held at Kobe, in October this year (1816). Our Synod has divided the whole country into twenty-five sections, including Formosa, Manchuria and Korea; and our plan is to send out twenty-five bands made up of fifty workers. We are going to raise 1,000 *yen* and to find 2,000 Christians who will promise to sacrifice over one hour in a week for our Master's sake.

We have now nine Presbyteries, viz. Tokyo, Naniwa, Chinzei, Miyagi, Sanyo, Hokkaido, Taiwan, Manshu, and Chosen, this last being added this year.

Organization

The *Somukyoku* or General Board, has fourteen mission churches, namely eight on the main-land, two in Korea, two in Liu Chiu, one in China, one in Formosa, and fourteen workers. Rev. Masahisa Uemura is the Chairman, and we have elected seven men as the (*Rigi*), executive committee, twenty-two for (*Hyogiin*). Rev. Y. Sasakura is the secretary, Mr. K. Kiyama the evangelist and Mr. T. Tokuzawa is the treasurer.

The *Hyogiin* proposed to collect one *sen* a week from every member. This was begun soon after the last Synod, and is going on pretty well. We have nearly

thirty thousand members now, and over thirteen thousand communicants. We hope to get 6,760 *yen* in a year from this every member offering.

The *Somukyoku* issues the *Dendo-hochi*, a monthly paper. It has been published for seventeen years.

Woman's Society

The *Fujin-Dendo-Kwaisha* (Women's Missionary Society), has a short history only, but it has done much work comparatively. The ordinary mission work in Sado Island is going on very well, and the work in the Mitsui Hospital also is flourishing. The Society has occasionally sent out an evangelist according to the request of the churches. The superintendent is Miss E. P. Milliken, and Miss Nao Nakae is the secretary and the treasurer.

Sunday School Union

The Sunday School Alliance of our denomination was organized five years ago. Our Church has nearly three hundred and fifty Sunday Schools, and about half of them are banded together. The Alliance has a quarterly paper which contains helps for the Sunday School lesson. It is a great help to the workers. Messrs. Yakichi Sasakura, Yushichi Kumano, Itasu Akizuki, Tadaoki Yamamoto, Senta Akaboshi and Akira Mori have been the executive committee from the very beginning.

The Calender has been published for five years. It is a good guide for family worship. It contains a daily Bible lesson. We publish about five thousand copies every year.

In conclusion I would say that our Church slowly but steadily is becoming a compact organization.

II—THE JAPAN MISSION OF THE PRESBYTERIAN CHURCH IN THE U.S.A.

By James E. Detweiler

Losses

The Presbyterian Mission has suffered many losses the past few years. Especially this year have its numbers been depleted, and the work as carried on in thirteen stations very much limited.

Dr. Thompson

On October 29th, 1915, the beloved and respected Nestor of the Mission, Dr. D. A. Thompson passed to his heavenly home. No broken shaft should mark his grave for he had "finished the work which God gave him to do." "Dr. Thompson's life covered the whole history of modern Japan, of the development of missions, and of the awakening of the far East. * * * * He lived the whole of the *Meiji* era in Japan, saw the *Taisho* era begun, and passed away on the eve of the Coronation of the new Emperor."

Mr. MacNair

About three weeks later, after a long period of sickness, the Rev. T. M. MacNair left this world to enter the presence of the Lord above. With the exception of two furloughs and absence on sick leave, he laboured for thirty-two years in Japan. Early days were spent in evangelistic work which called for much travel under trying conditions. His very greatest service for the churches of Japan was in hymnology. Through his continued and persistent efforts as an active member of the committee, the Japanese Hymnal was published and is used in nearly all the Protestant churches in the country.

Dr. Gorbold

Not long afterwards another, a much younger member, Rev. R. P. Gorbold D.D. left this world for wider service above. Only ten years he spent in Japan as a missionary of the Presbyterian Church. Located in Kyoto, immediately after his appointment, he brought to the problem of that city's evangelization much consecrated energy and fiery zeal. Satisfied with nothing short of preaching the full Gospel, he gathered about him a company of Christians who, partaking of his spirit, laboured earnestly with him in preaching Christ to large numbers of Kyoto people.

Five Year Programme

Aside from the passing of these three, two families and one woman withdrew from the Mission. Two women and one man joined the Mission. Nine are on furlough, three men and six women, so that the number at work in Japan is seventeen men and forty-three women, fourteen wives and twenty-nine single women. Year before last the Mission adopted a Five Year Programme embodying not

only property needs, totalling annual appropriation of *yen* 67.500 and capital outlay of *yen* 220,350 but a request for nine families and eleven single women as a very conservative estimate of pressing needs for the proper development of the work committed to the responsibility of the Mission.

Evangelistic Work

In evangelistic work, the annual report of the Mission indicates hopefulness and progress. No great revival has burst out at any one point, but there is reported from all points a greater willingness to hear the Gospel. Special tent and theatre meetings in the Hokurikudo drew great crowds. New methods of street advertising were used—a sort of made-in-a-hurry Gospel wagon, which was merely a Japanese two wheel cart with a baby organ strapped on the back end, and the hymn sheet on a big high frame so that all could read. Successful meetings were held in towns yet unworked, and one village permanently added to the working field. Osaka and Kyoto report a large number of baptisms due primarily to special efforts in connection with the three year Evangelistic Campaign. Everywhere these meetings were held.

Sanyo Presbytery reports the best year in all its history. Through lack of funds and a satisfactory arrangement with the Railroad Bureau, Dr. Dunlop has been unable to press the Railroad evangelism as vigorously as before, but Dr. Pierson reports a special opening in Railroad work in his field in the Hokkaido. The Union Mission in Hiroshima continues to lift its nightly beacon of light and hope in that big centre. For the past two months it has been in entire charge of the Presbyterian Mission. If funds are not soon forthcoming it will have to be closed, as some of the other missions, from lack of funds, are not taking part. A small beginning has been made in special work for factory girls in Kanazawa and Tsu, and in Fukui special services for jinrikisha coolies.

Educational Work

Meiji Gakuin reports a year of progress. The fire which destroyed Sandham Hall was not an unmixed blessing. It is now possible to remake the campus, plan the buildings about a quadrangle, and provide a good athletic field.

The largest class in the history of the Institution entered last April, namely ninety-six, indicating an increase of seventy-five per cent in two years. There are three hundred and twenty in the Middle School, forty-three in the Higher Department; thirty-two graduates and sixteen baptisms during the year. The Theological Department has twenty-three (four Baptists) and eight graduates. *Meiji Gakuin* continues its co-operation with *Tokyo Gakuin* in the Higher and Theological Department.

Dr. Fulton reports of the Theological Training School, Osaka,—"Very good work has been done during the year along all lines but perhaps the most striking development has been in the line of music.

"The students have kept up night meetings throughout the year in the two chapels with a total of two hundred and fifteen meetings and an attendance of approximately eight thousand and five hundred hearers."

The five girls' schools report a year of good quiet work. At Kanazawa Miss Luther used some good advertising methods in increasing the attendance from seventy-five to one hundred. "First we invited all principals of primary schools in Kanazawa for a social gathering. Fifteen of the seventeen men in charge of city schools accepted our invitation, visited our classes, inspected work done by students, and enjoyed a meal entirely prepared by the two upper classes. Many expressions of friendliness were exchanged and assistance offered. Next the newspaper men were invited, and more articles about this Christian School were published than have ever appeared in any Kanazawa periodicals." The new Domestic Science and Etiquette Building was also completed along with several improvements on the grounds, which add to attractiveness of the School.

The *Hokusei* Girls' School also has had its property improved, a new dormitory built and in use. The principal reports a large entering class.

Mrs. Yajima, principal emeritus of *Joshi Gakuin,* was presented with a gift of *yen* 2,240 from former students. At Christmas time the girls and teachers gave thirty-two *yen* to suffering widows and children of the officers. Through the Y.W.C.A. of the College and the C.E. of the

High School, gifts have been made to direct Christian work amounting to *yen* 91.00.

The kindergartens and the primary schools have continued their varied ministries along the usual lines and have added "their bit" to the hastening of "The Day" for which we long and pray.

III—THE SOUTHERN PRESBYTERIAN MISSION

By C. K. Cumming

The Field

The mission field of the Southern Presbyterian Mission lies in three of the provinces of Shikoku, in Aichi and Gifu Provinces, and in Kobe.

There are thirty-seven members in the mission force. Thirty-four are now in the field, five having returned from furlough this fall. Of these, fifteen are men; and of these fifteen, twelve are engaged in direct evangelistic work, though most of them give some time to teaching in the Government schools in order to get in touch with the young men.

Evangelistic Work Susaki

In the spring a church building was erected at Susaki, and dedicated. Congratulatory addresses were made by leading citizens in the place.

A church building was also dedicated at Wajiki in Tokushima Prefecture, and here too, the mayor, the chief of police and the leading physician took part in the exercises.

Kochi

A successful Sunday School has been opened in the home of Mr. McIlwaine in Kochi. When he is away in the country, the Christians belonging to his city chapel conduct the Sabbath services. They also visit the sick, have family prayers, and are very careful about Sabbath observance.

Tokushima

In Tokushima Prefecture, permission has been obtained for an evangelist to travel along the line of the railway and give ethical and cultural talks to the employees,—with the

injunction, however, that they be not too evangelistic in tone.

Parts of two counties in the southern section of this province, hitherto unoccupied, have been opened up this year. Dr. Logan has been using a large tent for holding special services, and eighteen towns were thus visited this fall.

Mission Magazine

The Mission has started a small magazine, in English, entitled "From Far Japan," for the home constituency — by means of which it hopes to arouse greater interest in our work here. Mr. Ostrom and Mrs. Erickson are the editors. Miss Curd reports a weekly attendance of five hundred at her children's meetings. At the request of the superintendent, a Bible class is taught in a non-Christian orphanage.

Takamatsu

Through the aid of a newspaper man, Mr. Hassell of Takamatsu has been able to publish weekly a Christian article in a local paper which has a large circulation. And through the efforts of this same man, Mr. Erickson has been preaching in the court-house at Zensuji. A body of Christians is thus being built up right under the shadow of this shrine which is visited yearly by nearly one million people.

The effort is being made to preach, at least once, in every village in this province.

Mr. Erickson has a work also among the lepers at Oshima, where there are already six Christians and fifteen inquirers.

Kobe

There are five independent churches of our denomination in Kobe; and several chapels also, where the theological students try their gifts. And this fact alone indicates the aggressiveness of the work there. All of the professors of the Theological School are engaged in direct evangelistic work as well as in teaching. Four of them are pastors of organized churches.

Nagoya

In the Nagoya field, work is being carried on by Dr. McAlpine and Mr. Buchanan in both Aichi and Gifu Provinces. Dr.

McAlpine's work lies mainly along the Nagoya-Nagano railway, and to the west of the city, while Mr. Buchanan has work in the city and also largely in Gifu *ken*. He has lately been able to secure a very desirable place as a chapel in an important suburb of Nagoya.

Okazaki

Special efforts were made in Okazaki at the time of the three hundredth anniversary of Iyeyasu (Okazaki was his birth-place), to preach the Gospel and to distribute tracts to the large numbers who gathered there.

A manse is now being built in Okazaki, largely through the Christians; and this will soon be ready for occupancy.

Toyohashi

The country work around Toyohashi is being gradually extended. The Evangelistic Campaign held special meetings during the year in Nagoya, Toyohashi, Okazaki and Tokushima. These meetings were all well attended and aroused considerable interest in these different communities. But they seem to have been specially successful in Tokushima.

Educational

Kobe Theological School

The number of students in the Theological School in Kobe has continued about the same—twenty-five. With the exception of one who died after graduating, *all* the graduates of the School are engaged in direct evangelistic work, and four of these are pastors of self-supporting congregations.

Kinjo Jo Gakko

The *Kinjo Jo Gakko* of Nagoya has been greatly blessed during the year. After long continued effort, it has at last secured Government recognition; and is doing the same grade of work as that done in the Government girls' high schools.

During October, the twenty-fifth anniversary of the organization of the School was held, and the School availed itself of this opportunity to celebrate the receiving of this Government recognition, and to rejoice on account of the new and commodious buildings that had but lately been erected.

A luncheon was served for over one hundred guests, and words of congratulation and encouragement were spoken by the mayor, the representative of the Government Edu-

cational Department, the principal of the *Koto Gakko* and others. There are now seventy-two pupils.

Kochi Industrial School

The Kochi Industrial School has been continuing its good work, and has been exerting an increasingly salutary influence among the pupils and in the community as well.

Kindergartens

Kindergarten work has been carried on with success in Kobe, Nagoya and Okazaki.

IV—REPORT OF THE NORTH JAPAN MISSION OF THE REFORMED CHURCH IN AMERICA

By A. Oltmans

Deputation

The most notable event in the history of the Mission this year was the visit in the late autumn of a deputation from the Board consisting of the Secretary, Dr. W. I. Chamberlain, and Dr. Wm. Bancroft Hill of Vassar College, member of the Board and also member of the special Committee for Japan, together with Mrs. Chamberlain and Mrs. Hill, vice-presidents of the Woman's Board of Foreign Missions. The deep interest they manifested in all the work of the Mission, the conferences held with them on several occasions, their many helpful suggestions, and the information they have obtained at first hand in regard to the needs of the fields,—all these things give us reason to hope that their visit will be of immense benefit to the work in the future, especially in the way of stirring up afresh the interest of the home churches in the mission work in Japan.

Reinforcements

Having had a considerable increase of missionary force the previous year, we had to go without any this past year, but we are applying for, and are looking forward to another increase this coming autumn. The insufficient number of evangelistic missionaries is constantly hampering the work in the country districts.

Aomori

The erection of two new missionary houses in Aomori during the year has added greatly to the comfort of the missionaries in that field and consequently to the efficiency of their work.

Shinshu

The Shinshu field has suffered because of the withdrawal for a time of Rev. D. Van Strien to fill a gap in *Meiji Gakuin*.

Izu

In the Izu field there is urgent need of a resident missionary family and a single missionary lady, which needs we hope to supply in the not very distant future.

Morioka

The Morioka field has prospered both in its direct evangelistic work, and in the newspaper evangelism. The latter feature the Mission hopes to introduce and extend in all the fields.

Ferris Seminary

Ferris Seminary has had, as usual, a prosperous year. The interest of the Alumnæ in the School is constantly being manifested, and the work of the School seems in every way satisfactory. The fund for a new calisthenium is growing apace, and the building will doubtless soon be erected.

Recently word has been received that the Woman's Board of the Reformed Church has decided to assume one unit financial responsibility in the contemplated Woman's Union Christian College.

Meiji Gakuin

Meiji Gakuin, in all its departments, has had a quiet and uneventful year as far as its work is concerned, but rather an eventful one in a material way, as two new buildings, a chapel and a *koto* building, are in process of erection, an athletic field is being laid out, and the entire campus is being re-constructed with a view to greatly beautifying the the same.

The *Tokyo Gakuin* (Baptist) has continued to carry on its *Koto* work together with *Meiji Gakuin*, and we are hoping for a real Union College in the near future.

V—THE SOUTH JAPAN MISSION OF THE REFORMED CHURCH IN AMERICA

By S. Ryder

This Mission operates a school for boys at Nagasaki, has a union school for girls with the Presbyterian Mission at Shimonoseki, and carries on evangelistic work from five stations located at different places throughout Kyushu During the past year the number of additions to the churches on confession of faith has risen above the hundred mark—probably the highest annual record in the history of the Mission.

Shiritsu Chu Gaku

During the year a new two-story building, forty-two by seventy-eight feet, the lower floor used for a waiting-room and the upper floor for class-rooms, has been erected for *Shiritsu Chu Gaku* with funds secured by Mr. Walvoord when in America. The Government granted permission to insert the word *Chu* in the title of the school, with attending privileges. The limit of capacity has been raised to four hundred students. The highest enrolment for the past year has been three hundred and forty-five.

Baiko Jo Gakuin

Miss Pieters and Miss Noordhoff report progress at Shimonoseki in the *Baiko Jo Gakuin*. Especially is the School making a valuable place for itself in the minds of its constituents, and of the people of the new community. Nearly one-half of the pupils enrolled are Christians, fifteen having confessed their faith during the year.

Evangelistic Work

Miss Couch's evangelistic paper *Ochibe* published at Nagasaki has reached the seven hundred mark in its monthly circulation. The Sunday School work and women's work, especially among the alumnæ of the mission girls' school carried on by her and two Japanese helpers is producing encouraging results.

Miss Lansing's five Sunday Schools and individual Bible classes in Kagoshima are prospering, despite the loss of two of her Japanese helpers during the first part of the year, and as yet not replaced.

Dr. Peeke of Saga reports favourably of all the out-stations and preaching-places occupied or visited by the eleven evangelists under his direction. A new church building has been erected at Sasebo, the building alone costing five thousand *yen*, and has given a great impetus to the work there.

With the exception of losing the Rev. Hemmi, one of the oldest and most valuable of our evangelists, through death, Rev. Mr. Pieters of Oita has had a very good year with his seven evangelists, his evangelistic newspaper work through the *Eisei Kwai*, the extension of *Eisei Kwai*, or religious reading clubs, and conference and tent meetings.

Miss Hospers at Kagoshima and Rev. and Mrs. Ryder at Kurume are finding places in the evangelistic work, although most of their time during the past year has been spent in further language study.

Deputation from America

In November the Secretary of the Board of Foreign Missions, R. C. A., the Rev. Dr. Chamberlain, accompanied by Mrs. Chamberlain, and by the Rev. Dr. and Mrs. W. Bancroft Hill of Vassar College, spent several weeks in Japan, in their tour of the mission fields of the church.

VI—THE JAPAN MISSION OF THE REFORMED CHURCH IN THE UNITED STATES

By Allan K. Faust

Personnel

The only change in the personnel of this Mission is the addition of Rev. and Mrs. Paul S. Schaffner. These new missionaries are now attending the Tokyo Language School, and hope later to locate at Wakamatsu as the second missionary family there. Dr. D. B. Schneder and family, and Rev. E. H. Zaugg and family are in the United States on furlough.

Tohoku Gakuin

The two schools of the Mission have done excellent work during the year. North Japan College (*Tohoku Gakuin*) reached an enrolment of four hundred and ninety-nine, the highest

number in the history of the School. The accommodations, good as they are in the Middle School Department, are inadequate for the rapidly increasing number of students. The greatest need of the institution, however, is a suitable new building for the Collegiate Department. The School has a firm hold on the hearts of the people of the north-east.

Miyagi Girls' School

The Miyagi Girls' School also has had a larger attendance than for the previous eight years. A higher Course in Music has been established. A second recitation hall is about to be put up which is to be used largely by the different higher courses of the School. Two-thirds of the one hundred and eighty students enrolled are Christians. A large number of the students of the upper classes are doing Sunday School work in and about Sendai.

Evangelistic Work

The evangelistic work of the Mission has had a year of progress a little above the average. The United Evangelistic Campaign operated in this district last year and gave impetus to the work. The Tokyo field has two churches and one preaching-place. Both churches made healthy progress during the year. In Saitama Prefecture, the Mission has seven preaching-places, cared for by three evangelists and two Bible women. At Urawa considerable growth has taken place. In the other places not much change has been noticed.

Yamagata and Akita

On the Yamagata-Akita field, new work has been opened at Nagano in Akita Prefecture, and a new additional worker was placed at Sakata. The pastor of the Yamagata church resigned to become assistant in the Kochi church. Rev. H. H. Cook continued his traveling evangelism, reaching seventeen thousand people twice a year. He also distributed forty thousand tracts. Preparations are being made to open a kindergarten at Shinju.

Fukushima Field

The Fukushima field reports that at Amarume, a village near Fukushima, fourteen persons have recently been added to the church, of whom seven have the right to vote in parliamentary elections. The officers of another rural congrega-

tion at Nagaoka near Fukushima, have subscribed *yen* 3,000 to the fund for the new chapel. A kindergarten has been started at Miharu. The work for factory girls at Kawamata is being rushed vigourously. A new station has been opened at Shirakawa with an experienced evangelist in change. An out-station has been placed at Ononii-machi, on the new railroad between Koriyama and Taira; another at Namie on the seashore line. At Wakamatsu there has been an awakening among the students of the Middle and Technical Schools, but in the Girls' School there is strong opposition to Christianity.

Miyagi Field

In the Miyagi field, which includes Sendai city, some changes in evangelists have taken place. Ishinomaki, a rather important place but without a pastor for some time, has now an efficient worker. At several places in this field special interest is manifested in Christianity, and a number of baptisms have been the result.

Bible Women's Work

The Bible Woman's Committee of the Mission oversees the work of from fifteen to twenty workers. These women are distributed over the whole work. A difficult but very worthy service is done by these faithful helpers. This Committee has begun to do kindergarten work, and at one place social work for factory girls has been opened under its auspices.

VII—WOMAN'S MISSIONARY SOCIETY

By Miss Mary Tracy

Personnel

The year has been marked by many changes in the personnel of our Society. Miss Pratt and Miss Loomis have gone on regular furlough, Miss Crosby has returned to make her home opposite the Mission. After one year of work Miss Tarver was obliged to resign on account of poor health. Mrs. Bronson returned to America in the fall, leaving only two regular members and Miss Tappan who was sent out to help in this emergency. Mrs. Dauchy a member of the Board was a welcome guest during the summer months.

Girls' School

The Girls' School has numbered about one hundred and fifty, a larger attendance than ever before. Nearly one half are now professing Christians, forty-four of the number having made the decision during the year. Special activity in the Y.W.C.A. has resulted in blessings not only to the School, but their thanksgiving offerings cheered many poor homes. They also assisted in the newspaper charity.

Many teachers and older students assist in Sunday Schools, choirs, and other outside Christian work, and the Sunday School in the school building has been held without vacation with average attendance high, and an enrolment of more than one hundred and fifty children.

Bible School

The Bible School also has a larger enrolment than ever before. The class of five graduated in June could not supply one half the number of calls waiting.

The students assist in churches and missions, do home visiting, conduct twenty or more Sunday Schools in private homes and institutions. From one factory Sunday School, six were baptized during the year, and from the orphanage two.

Country Work

From seven station centres in the country, graduates work in various surrounding villages, holding regular services for adults, meetings for women, young people and children. In the thirty-two children's meetings more than nine hundred children are enrolled.

Seventeen baptisms are reported from the country stations. At the Christmas celebration the Mission recognized in a special way the thirty years' faithful service of our beloved matron Mrs. Moto Iwamura.

CHAPTER V

OTHER MISSIONS AND CHURCHES

I—AMERICAN BAPTIST MISSIONARY SOCIETY

By Robert Austin Thomson

Mission Force

We have been peculiarly fortunate this year not only in the absence of sickness, but in the fact that all of the men in the Mission in active service are on the field to-day, not one at home on furlough. Only one of the members of the Women's Society has been ill, Miss Bixby, but she is now convalescent, and only two of the ladies on furlough.

We rejoice in the return to Japan of Mr. and Mrs. Axling to the work at the Tabernacle, Tokyo, also in the return of Dr. and Mrs. Benninghoff and Mr. and Mrs. Gressitt, the former to the Waseda Dormitory, and the latter to the principalship of Duncan Academy.

Educational

No mission can expect to prosper these days that does not lay great and increasing stress upon the work of education in general, and the training of leaders in particular. While we were somewhat late in pushing this part of the work, we are not behind to-day in the number or grade of the men engaged in bringing these branches up to date. Our Union Theological Seminary is at the present doing an excellent work, but it stands in urgent need of suitable buildings in which to do its work. The Academy is prospering and our English night schools and hostels are doing a fine work with full complement of students.

Our Woman's Society is doing a notable work in Japan in the way of providing equipment for its work and workers. It may be of interest to note that during the past five years over *yen* 100,000 has been put into buildings

for girls' schools, *yen* 60,000 at Kanagawa, *yen* 25,000 at Himeji, and *yen* 20,000 at Osaka in the Bible Woman's Training School. Plans are now under way for a *yen* 50,000 enlargement of the Sendai Girls' School plant. Larger provision for the Kindergarten Training School at Tokyo is also under consideration, and last but not least the Baptist ladies are first on the field with a definite promise of $25,000, towards the Woman's Union College at Tokyo. We sometimes wonder when the wealthy Baptist Denomination in America will put it in the power of the Board of Managers of the A.B.F.M.S. to do something adequate in the way of equipment for our educational and evangelistic needs in Japan.

Evangelistic

The evangelistic work is and must of necessity be the foundation of all our work on the mission field. Without it we would have no great call for educational institutions as we are not out here primarily to educate, but to evangelize. We have not neglected this fundamental part of our work, and no one can contemplate the efforts that have been put forth by our Mission in the past by men like Poate, Bennett and Rhees, and that which is now being accomplished by men like Jones, Steadman, Briggs, Bickel and Wynd without admitting that we as a Mission are doing our share in evangelizing the rural population in Japan. But here as in other lines of work we are tremendously handicapped by a terrible lack of men and means to push and develop work already opened, and of church buildings in which to conserve the work and build it up on a self-supporting basis. When we have to spend thousands of *yen* each year in rents for miserable little Japanese houses in which to meet for worship, we cannot look for much real development or growth. Yet with all these serious hindrances our evangelistic and church work this year show wonderful evidences of growth in spiritual life which is greatly encouraging to the workers.

Yen 100,000 at this critical moment to put into church buildings would give Baptist work such a boom as would astonish the Home Constituency!

New Tabernacle

The great event of the year is the completion of the new Tabernacle, at Misaki Cho, Kanda, Tokyo. The total cost of the building alone was about *yen* 60,000 which amount was assumed by the Baptist Alumni of the University of Chicago. There is no finer building of its kind in the East; admirably constructed of reinforced concrete, skilfully planned for all kinds of institutional work, in the hands of expert workers, the future is full of promise, and while we are proud of it, we pray for its success as an evangelizing agency for the uplift of that whole district.

Fukuin Maru

In the Providence of God, our Mission has had a great responsibility laid upon it in the evangelizing of the people living on the Islands of the Inland Sea and beyond. Right well has the little "White Vessel" and its noble skipper with his Japanese associates carried out the work with great success. Just as the new vessel (the second one) was beginning its work the war broke out, and soon after the Japanese authorities, for reasons only known to themselves saw fit to withdraw the special permit which was granted annually to Captain Bickel to travel among these Islands and carry on this wonderfully uplifting work among the islanders. For over a year the vessel has been tied up and not allowed to leave its anchorage. Now, however, after persistent and repeated efforts on the part of Captain Bickel, much along the line of the importunate widow in the Scriptures, the interdict has been withdrawn, and permission is given for the *Fukuin Maru* to resume its mission.

Field Administration

One of the most important advances to record during the past year is the action of the Board of Managers at Boston approving of the Mission's assuming a larger measure of autonomy, which in other words means greater field administration. The Mission has been carrying on for the past three years with much success the scheme of appropriation in gross. Investigations have clearly proved that for ten or twelve years the Mission has been well organized for work, much more so than some others of equal grade and size, however under this new plan which includes the appointment of an Executive Committee of three members

with power to initiate policies and to see that the decisions of the Conference are carried out, a still greater degree of usefulness may be expected from the Japan Mission.

Interdenominational Work

Our Mission is doing its full share in interdenominational work, and has been for the past four or five years. The full time of Dr. C. K. Harrington has been gladly rendered by our Board and Mission in the work of Scripture revision, and we are rejoicing with other missions in the prospect of an early completion of this great work. A very large share of Dr. Dearing's time has been given up to the Federated Missions and the Continuation Committee work during the past five years, and others in the Mission are doing more or less of such work.

II—JAPAN MISSION OF THE SOUTHERN BAPTIST CONVENTION, U S.A.

By Ernest O. Mills

Missionaries

During the whole of 1915 only six families have been on the field, but two families have returned from furlough. We now have nineteen members in the Mission, though two or more are usually in America. Our Japanese workers are twenty-two in number.

Field

Kyushu is our main field, but we also have work in the lower *kens* of the main Island, and at Kure and Tokyo. At Tokyo we with the Northern Baptists have a Union Baptist Seminary and so are doing some evangelistic work in the city. Counting all places we have seven stations, twelve outstations, nine churches, about seven hundred members, and twenty-three Sunday Schools with one thousand three hundred and fifty-seven pupils enrolled. Contributions for the year were *yen* 2,050. There were seventy-five baptisms. Special meetings have been held with good results in nearly all the churches. Surely there are many more inquirers than in recent years.

Schools

Besides the Seminary in Tokyo, we have a vigorous night school for young men in Fukuoka. The past year has brought out a goodly number of earnest men. The Maizuru Kindergarten also in Fukuoka is prosperous, and opens many homes to us. A Boys' Middle School will be opened in April.

Publication Work

In publication work, Dr. Walne has greatly assisted the Christian Literature Society, and has also published some of our own books and tracts.

Railway Men

Aside from the regular evangelistic work special effort is being made for the railway men. Many meetings have been held, and there have been four Bible classes. There are ten thousand four hundred employed on the Kyushu lines. Their leading men organized a temperance society among the men, and eight thousand two hundred have joined.

Anticipated Equipment

In America, Southern Baptists are raising a Judson Memorial Fund of $1,250,000 for special equipment on the mission fields. The amount is almost provided for, and the apportionment for Japan will make possible our Seminary, boy's and girl's schools, church buildings, publication, and kindergartens.

III—THE KUMIAI WORK

A. The Kumiai Churches

By Toraji Makino

General Statement

Statistics for 1915 present no salient features, except that the Kumiai Churches as a whole made gradual progress. About fifteen hundred were added by baptism. The total membership for 1914 was 17,020. New interest was aroused in children's education, and about fifteen thousand children were registered in the Sunday Schools of the Kumiai Churches. Nearly 27,000 *yen* was spent for missionary purposes, one half of the amount being for the Korean work.

New Addition

Besides the great number of new places opened in connection with the Korean work, as reported below, the *Kumiai* Churches received new additions during the year 1915. Chinnanpo was opened, and the little group of Japanese Christians constituted a hopeful beginning for work among the Japanese colony. The *Dairen Kirisuto Kyokwai*, formerly an independent church, came to join us in December. And the same month it was decided to open the new field of Tsingtau where Rev. Matsui was sent from the beginning of the new year.

Self-Support

At the end of the previous year, there were seventy-seven independent churches. Two more churches were brought to self-support during the year, viz., the Nayoro church in Hokkaido and the Aichi church in Nagoya. Both were helped by the Home Missionary Society (*Dendo Bu*) of the *Kumiai* Churches, and became self-supporting at the time of the dedication of their new church-buildings. One more was added, the *Dairen Kirisuto Kyokwai*, making a total of eighty independent churches. The number of partially self-supporting churches is seventeen, a decrease of one, due to the uniting of the Moji Church with the new Union Church in that city. This was counterbalanced by the new work in Chinnanpo, so the total number is the same with that of the previous year.

Korean Work

Our Korean work was started in 1911, so by the end of 1914, there were twenty-four independent churches, thirteen partially self-supporting churches and thirteen preaching-places—totalling fifty in all. After one year the number was increased to about eighty, though the full report is not given yet. The total membership at the end of 1915 is about 17,000. About 13,000 *yen* was expended for this work. People of means in Tokyo, such as Baron Iwasaki, Baron Mitsui, Baron Shibusawa and many others contributed to the work generously. Our Korean work is indeed a new record in the history of the evangelization of Japan. Rev. T. Watase is in charge of the whole work, and he is assisted by scores of

native preachers, men and women. Some Korean theological students in the *Doshisha* Theological Seminary are now preparing themselves to serve their own people in the future.

Financial Statement

At the end of 1914, it was reported that *yen* 113,578.66 had been contributed in all the *Kumiai* Churches, and the total value of the property of all the churches was *yen* 433,485.62. Though the report for 1915 is not yet available there is no doubt that the churches made some progress. About *yen* 12,000 has been raised by all the churches, and the value of the property increased to nearly half a million *yen*. Our *Kumiai* Churches lead the Japanese Christians in giving generously per capita for Christian work in and out of the church.

Executive Board

A chairman and an Executive Board of ten members are elected at the annual conference. At the annual conference held in Osaka, 1915, Rev. T. Miyagawa was elected chairman (*Kaicho*) for the year to come, and the following members were made the Executive Committee;—Rev. Kozaki, Rev. Ebina, Rev. Tsunashima, Pres. Harada, Mr. Ozawa, Rev Nishio, Mr. Takagi, Mr. Oga, Rev. Yonesawa and Mr. Morita. Messrs. Ozawa and Oga are the treasurers. Rev. T. Makino and Mr. T. Isobe are secretaries.

Woman's Missionary Society

The Woman's Missionary Society of the *Kumiai* Churches, established in 1907, has made good progress and raised more then *yen* 1,000 during 1915. Miss Watanabe, president of the Society, did an extensive touring work in the country, and Mrs. Fukunagawa was sent to Taiwan as a permanent woman evangelist. Their work as well as the support of the Society are exclusively the women's work, all officers and members being ladies.

B. The American Board Mission

By Otis Cary

Changes

In 1915 the American Board Mission received as new members Miss Madeline C. Waterhouse, Rev. Marion E. Hall and Mrs. Hall, all of whom are now students in the Japanese Language School. As the year was nearing its close Mrs. J. H. DeForest, who had been a member of the Mission for forty-one years, was called from her earthly labours.

Relations With Kumiai Churches

The evangelistic efforts of the Mission are closely connected with those of the *Kumiai* body. The work of the missionaries is almost entirely with the *Kumiai* Churches and Sunday Schools ; therefore the results do not find a place in reports of what belongs distinctively to the Mission. On the other hand, the *Kumiai* pastors and evangelists take a friendly interest in the chapels and schools under the care of the Mission, give helpful advice, and often aid in special meetings. The two organizations are closely associated and are mutually helpful, but each is independent and has no responsibility for what is done by the other. In some of the chapels under the direct care of missionaries no attempt is made to effect an organization of the converts, these being advised to unite with the nearest churches ; in cases where a separate organization seems desirable, this is formed in the expectation that on attaining to self-support it will be received into the *Kumiai* fellowship and so cease to have formal connection with the Mission. In accordance with this latter plan, seventy-four Christians connected with the Hokubu Chapel in Okayama, most of whom had hitherto held membership in the older Okayama Church, were organized as a mission church. In connection with the erection of a new building for the use of this church four wards of the vicinage presented vases or articles of furniture to show their appreciation of what has been done by the church and Sunday School.

Growth

Most of the chapels under the care of the Mission have shown growth in the past year. The Otaru Church, which for three

years has been self-supporting, has hitherto remained in nominal connection with the Mission, not feeling able to assume the extra financial obligations arising from membership in the *Kumiai* body ; but it has now been received into the latter's fellowship. The Teshio Church, also in the Hokkaido, has assumed self-support. A chapel in Kyoto has ceased to receive financial aid from the Mission ; but, as it has considerable help from individuals outside its own membership, it cannot be considered independent and qualified for recognition as a *Kumiai* Church.

Doshisha

The educational work of the Mission is also divided between that which is directly under its own care and that in which the missionaries teach in schools that are carried on by the Japanese. The latter class includes what is done in the various schools of the *Doshisha*, which is a company organized under Japanese law. Its constitution requires that three of its twenty Directors shall be chosen from the foreign patrons of the institution, and at present these three are members of the Mission as representing those who through the American Board have contributed to the funds of the Company. Missionaries teach in all departments of the *Doshisha*, but outside of their salaries it is many years since the American Board has given it any financial aid except for the Theological Department and the Girls' School. The United Brethren Mission also furnishes one teacher and financial aid to the Theological Department. As the *Doshisha* may not be reported elsewhere in this volume, it is appropriate here to mention a few events of the year 1915. The chief material changes have been the completion of a building for the Domestic Science Department of the Girls' School, and of one that is at present used for all the purposes of a library, though designed to be ultimately only the stack-room of a larger structure. Another large building for the use of the Literary and Economic Departments of the University is under construction. A house formerly occupied by one of the missionary families has been converted into headquarters for the University Y. M. C. A. and is adding greatly to the usefulness of that Society. In August His Imperial Majesty, the Emperor, bestowed on the *Doshisha* a gift of

yen 5,000, and still further favour was shown at the time of the Imperial Coronation by the bestowal on President Harada of the Order of the Sacred Treasure. At the same time posthumous court rank was given to Dr. Joseph Neesima and Hon. Kakuma Yamamoto, the two men who composed the original company and took the name *Doshisha* (Same Purpose Company) as that under which they would establish a Christian school. The fortieth anniversary of the *Doshisha* was observed last November, when participation in the exercises by the Ministers of Education and of Home Affairs, as well as the reading of a letter from the Prime Minister, were among the evidences of the changes that have come since the time when there was great doubt as to whether a Christian school would be permitted in Kyoto.

Baikwa and Kyoai

The *Baikwa* Girls' School in Osaka and the *Kyoai* Girls' School in Maebashi are carried on by companies composed wholly of Japanese. Members of the Mission teach in these schools, but no direct financial aid is given.

Kobe College

The Kobe Girls' College is under the care of the Mission. On its Board of Managers, however, are several Japanese men and women nominated by the Mission and appointed by the Woman's Board of the Interior, which gives the necessary subsidy. Miss Susan A. Searle, who had been the principal for sixteen years, resigned that office in June and Miss Charlotte R. DeForest was chosen as her successor.

Training Schools

The Woman's Evangelistic School and the Kindergarten Training School, both of which are in Kobe, the Matsuyama Girls' School, the Matsuyama Night School, and the kindergartens established in several cities have been doing their work as usual. Such work is necessarily much the same from year to year, and in a condensed sketch like the present cannot claim the space that each would deserve in a full report.

IV—THE AMERICAN CHRISTIAN CONVENTION

By E. K. McCord

Ours is one of the smaller bodies working in Japan, strictly congregational in form of government, the annual conference, in so far as it is related to the churches, being purely an advisory body.

Personnel

Rev. and Mrs. Garman and their three children returned from furlough in May and are located in the Naka Shibuya section of Tokyo. Miss Alice True, who went home in 1914 has, on account of the age of her parents, received an indefinite extension of her furlough. This reduces the working force of the Mission to four families, now all on the field. One Bible woman has been added to the Japanese force during the year, and two ministerial students have been placed in *Koto* and Theological schools.

Statistics for the year have not yet been gathered, but in some places there have been marked gains, and in some quarters there is apparent a noticeable awakening of the laymen to grasp the problems of the church.

A New Departure

A new departure was inaugurated, looking toward giving our Japanese pastors, especially those who have been working alone for some time in isolated country districts, the privilege of reentering theological seminaries (we have no schools of our own) for a year's review work. Two such pastors have been granted the privilege during the year. The plan includes, where the distance is not prohibitive, the return of such pastoral students to their churches each second Sabbath. The expense is borne by the Mission. Funds will not admit of the continuance of the plan during the coming year, but it will probably be carried out as often as finances will admit.

Equipment

By way of equipment we have erected a chapel and parsonage at Ichinoseki, in Iwate prefecture; remodelled the church at Ishinomaki, added a small room to the church in Azabu, Tokyo, for Bible class work, and erected a parsonage in connection with the church at Oji. Dr. Woodworth

continues his special work among students, and Mr. Garman is aiming to organize a limited institutional work at Naka Shibuya, Tokyo.

V—THE CHURCHES OF CHRIST MISSION

By Thomas A. Young

Mission Personnel

The year has witnessed a number of changes in both the foreign and the native force of the Mission. Mr. and Mrs. C. E. Robinson and Miss Edith Parker returned to America on regular furlough, while the missionary force has been further depleted by the permanent departure of Mr. and Mrs. M. B. Madden and Miss Mary Rioch. Of the Japanese evangelistic force two have gone to America for advanced study while, on account of sickness and for other reasons, there have been several other workers released permanently or temporarily.

Educational

The year has been a notable one in school work. The first year class in the Middle School is fifty per cent larger than any former class, while the last graduating class, numbering twenty-eight, was the largest to leave the Institution. Two of these graduates, both Christians, passed into the First Higher School with high honours. The number of young men in the Boys' Bible College is the largest in its history, and they are generally of a better educational standing than formerly. The Girls' High School has almost doubled in attendance ; this is largely a result of the great Three Year Union Evangelistic Campaign which has convinced parents of the superiority of Christian schools as a safe and wholesome atmosphere for girls. The new Bible College building together with that of the Home Economics and Music Departments are adding immensely to the efficiency of the schools, and have attracted considerable attention and favourable comment from other educational authorities.

Osaka

The Osaka work is both institutional and evangelistic. The Osaka Institute expects to erect a modern building soon, suitable for

its present needs as well as the proposed future work. All classes of the Institute are well attended and much interest centers in the nightly Bible classes which are regularly conducted. The Tennoji Kindergarten continues to prosper, having added two extra class rooms which were made necessary by the enlarged enrolment which has reached forty-eight, last year's graduating class numbering seventeen. The Kizukawa Day Nursery is compelled to refuse admission to many applicants, at present two sessions a day with fifty children each are being conducted. This nursery is located in a poor district and is doing a splendid work. The Tennoji Church is rejoicing in the leadership of Mr. Oiwa who has recently returned after completing a course of study in America.

Tokyo

The usual evangelistic work of the Tokyo station has been carried on the past year. While all the work has been unusually successful, special mention may be made of that on the Island of Hachijo where in the last year eleven have become Christians and the nucleus of a strong church established. One special feature of the work this last year has been the conducting of two meetings, each a month in duration, which were unusually successful and yielded splendid results.

Sendai

During the year special emphasis has been placed upon the Bible School work in Sendai, as well as special attention being given to a systematic distribution of tracts in large quantities. Work among the women has been well developed, and the work generally prospers, though there is felt a great need for more well equipped Japanese workers.

Akita

The evangelistic work in Akita generally is unusually promising, the evangelists being successful in not only reaching the poorer classes, but many have interested the wealthier classes who are planning to give substantial amounts of money toward a stronger and more permanent church. The spirit of personal responsibility seems to be deepening and the dawn of a better day is at hand. Along with the general bright outlook the largely increased sale of Christian literature is to be noted. More than 200 copies of the Hymnal have

been sold, and besides the usual call for Bibles there has been an increasing demand for commentaries, dictionaries, etc., as well as devotional books of a high character.

Self-Support

The spirit of self-support is more manifest than ever before. During the year it was necessary to reduce the salaries of all Japanese evangelists ten per cent, but this pressure of necessity has worked for good, since the churches have gladly volunteered to make up this deficit, and to a large extent all evangelists are receiving their usual salaries. The church at Takinogawa has become independent of mission support, and now pays its own running expenses as well as the salary of an assistant pastor.

Summary

Our force now numbers twenty missionaries on the field, four being home on furlough. The Japanese workers number ninety-five, and work is conducted in five large centres with a total of forty-seven out-stations. Sixty-two Bible schools are conducted with an enrolment of 4,000 scholars. The total monies raised on the field during the last year totalled 11,300 *yen*.

VI—THE CHRISTIAN AND MISSIONARY ALLIANCE

By H. Lindstrom

New Chapel

The year 1915 saw our new chapel built in Hiroshima. It is a corner building divided into two sections, one being used as a Gospel hall for evangelistic meetings. But the whole building can be thrown open as one auditorium giving room for 100 people. Since moving into our new building the audience has increased considerably. There have been a number of conversions, and the church is fast moving towards self-support.

New Work

During the year we opened up work at Onomichi. So our regular stations are now Hiroshima, Shobara and Onomichi. From these places a number of towns and villages are visited regularly for evangelistic meetings.

From Hiroshima we visit the Island of Miyajima where evangelistic meetings are held.

Children's Work

During the year 1915 the children's work at all our stations has been encouraging, and in our Bible classes for students in Hiroshima we have seen a number of conversions.

VII—THE EVANGELICAL ASSOCIATION

By P. S. Mayer

No additions have been made to our missionary force during the year. The Board of Missions has, however, given its consent to the appointment of another single lady missionary for the work centering at Koriyama. Rev. S. J. Umbreit and family have spent the year in America, and the work of the West District has been superintended from Tokyo.

Additional Equipment

In spite of a rather heavy debt resting upon the Missionary Society in America, we have been able to add to our mission equipment. A fine dormitory, accommodating fifty girls and costing approximately 7,000 *yen*, has been erected for our Bible Woman's Training School at Koishikawa, Tokyo. The Azabu Kindergarten, which has been held in the church, is to have a new building by the end of March. In the city of Osaka a canal has been built in Chikko, which cuts across one corner of our compound, necessitating the removal of our mission residence. Fortunately we were able to secure a more spacious lot just across the street and the house has been rebuilt with some necessary improvements.

Affiliation in Theological Work

Another year of experience has accentuated the wisdom of discontinuing our little seminary in Tsukiji and affiliating with *Aoyama Gakuin*. With the beginning of the new school year, the Mission will assume the support of three new men in the Theological School, two of whom ranked respectively first and second in their middle school classes. We shall then have nine men in the seminary, seven of

whom will have completed the college and seminary courses by the time they graduate.

Kindergartens

Two new kindergartens have been opened during the year in Koishikawa and Hongo, making a total of eight with more than 250 children enrolled. In the coming year it is planned to establish three other kindergartens in Chiba and Ibaraki *kens*. This department of our mission activity is making a large contribution to our work among mothers and children.

Our most northern work centering around Koriyama, Nihonmatsu and Sukagawa is manifesting indications of a new life, since the Mission stationed a missionary there. Four new Sunday Schools have been opened during the year. Due to the efforts of Miss Ranck, we have been able to secure at Nihonmatsu without cost to the Mission a centrally located lot and a Japanese building well adapted to church work.

Training School

Our Bible Woman's Training School at Koishikawa is a centre of ceaseless Christian activity. Here is located our only self-supporting congregation. Preaching services are also regularly held at four other points. Half a score of Sunday Schools and four kindergartens are directly connected with this centre. There are at present forty-two girls in the School, of whom six graduate this year. The orphanage under the auspices of the School provides a Christian home for twenty-one girls.

Factory Work

Every month ten meetings are held in two large spinning factories. Miss Bauernfeind, whose work at the Mukojima factory is well known in Japan, has recently published an attractive book, entitled "Wayside Sowing," giving a vivid description of God's work of grace among the factory girls.

VIII—JOINT CONFERENCE OF LUTHERAN MISSIONS CO-OPERATING IN JAPAN

By Edward T. Horn

Expansion

In spite of some financial embarrassment among our home constituency in consequence of the Great War, the key-note of our work during the past year has been expansion. Our growth has not been by leaps and bounds, but by striking roots deep into the past. A healthy growth is noted in the following directions:

Ingathering

1. In our older stations there has been an in-gathering of the harvest sown ten or more years ago; this has been especially encouraging in Kumamoto, Kurume and Saga. It is stated that the interest among various classes and ages has never been quite so great as lately. The Sunday Schools and kindergartens exhibit a flourishing condition, and all stations report Bible classes (in Japanese as well as English) to be unusually large. An increase in financial contributions attests a deepening feeling of responsibility among our congregations.

Increase in Number of Workers

2. There has been a most gratifying increase in the number of workers. The corps of missionaries and evangelists (wives included) now numbers forty-five, and in addition to these, there are ten kindergarten teachers together with a predominatingly Christian faculty in our Middle School who do no little active evangelism among the pupils committed to their care.

Theological Work

3. In theological work, the encouragements are not less emphatic. Two years ago, there were ten students in training for the ministry. Five of these have been graduated and are now in active work. Besides these, there are now in preparation for entrance to the Seminary at Kumamoto, seventy-six students, with three in training at other institutions, and several new applicants whose requests have not been finally acted upon, owing to a proposed

elevation of the standard of requirements for entrance to the Theological School.

Occupying New Territory

4. With the increase in the number of workers, there has been expansion into new territory. Towns and villages in the environs of old centres are being adequately cared for, and new places have been entered. A missionary and a second evangelist have been added to the city of Omuta, Kyushu. In Moji and Shimonoseki, work has been inaugurated by resident evangelists, with the intention of placing a missionary in this district as soon as possible. A missionary and evangelist have been placed in the city of Nagoya. We are fortunate in having nearly our entire force on the field, as only one family is absent on furlough.

Middle School

5. This spring, the Middle School (*Kyusha Gakuin*) at Kumamoto will graduate its first class, and expects to open its sixth year with an enrolment of about 550 students. In five years, the total number of admissions was 590, while the total number of applicants was 1,052. This seems to indicate that the School enjoys substantial popularity. Though the School has never conceded a single point in the matter of its autonomy in religious instruction, it now enjoys every privilege (including *shitei*) granted by the Government to any school of middle grade. Seventy-five per cent of the Japanese faculty are Christians. Baptized Christians comprise twenty per cent of the total student body. But sixty-two per cent of the total number of students publicly profess a favourable attitude to Christianity. The method of religious instruction is a combination of compulsion and freedom; one of the two regular hours set apart for "Morals" is utilized for instruction in the Bible, while in addition voluntary Bible study classes are held weekly. The plan has worked admirably, as is evidenced by the increase in the number of Christians both among faculty and students.

Evangelistic Campaign

In closing, it ought to be remarked that, from several of our stations in Kyushu there have come notes of appreciation of the good effect of the General Evangelistic Campaign.

IX—JAPAN EVANGELISTIC BAND

By R. W. Harris

In reviewing the past year we have much for which to praise God. There has been some progress in all the branches of our work, and in spite of war conditions, one new missionary has been added to our foreign staff. Our total staff, inclusive of wives and young men in training keeps just about the same, i.e. about one hundred. We have felt the loss of not having Mr. Wilkes with us on the field, but he is busily employed among the churches at home, while taking his furlough.

Mission Halls

Perhaps one of the most important events connected with our work has been the opening in May of a large Mission Hall in Kobe. The Hall is in the best position in Kobe, indeed, some who know say that it is the finest site in all Japan for reaching those who never hear the Gospel, being situated as it is right in the midst of places of amusement, pleasure and sin. Since it was open many hundreds have passed through the enquiry room, having professed conversion, while some fifty or so have been baptized by the Free Methodist Church working in Kobe.

We have also seen some bright conversions at our other Hall in the East end of the city, while reports of blessing come to us from our Halls in the Asakusa district in Tokyo, Yokohama and Ashio.

Himeji

Mr. and Mrs. Dyer with a staff of two are still labouring at Himeji in connection with the Methodist Episcopal Church. They have seen much fruit from their labours.

Class Work

Miss Cribb with one worker is still working in Osaka among factory hands. It is difficult to tabulate results in such work, but she has seen much blessing.

Miss Penrod, assisted by Miss Coles, is successfully working at the Crittenden Rescue Home in Tokyo. They have been much encouraged in this difficult work. During the year the laundry building and an office at the gate have been completed.

Mr. and Mrs. Wilkinson, in the absence of Mr. and Mrs. Cuthbertson, who are on furlough, have, with a very efficient staff of Japanese workers been carrying on the Police Work in Tokyo, Yokohama, Osaka and Kobe. They report many conversions, and blessing among the wives.

Mrs. Braithwaite, with two workers, has had very encouraging results in her labours among the patients at the Akasaka Hospital in Tokyo.

Special Work

Our special missioners have been busy during the year holding missions and conventions for the deepening of the spiritual life all over Japan. Also Mr. Thornton held a very successful mission in Shanghai.

Mr. Aoki, our children's evangelist has been used much among the little ones, in holding missions for them in conjunction with the churches in many parts of Japan.

The Bible School in Kobe has had a good year. Some fifteen students being in residence, while others have attended the lectures from time to time.

Literature

The circulation of "Christian News" (edited by Mr. Mitani) and "Living Bread" (by Mr. Mimaki) has kept to about the same number. We continue to hear of much blessing through these mediums. We have been able to publish Mr. Wilkes' "Faith Papers," and Mr. Buxton has published several new books, which are having a good sale.

X—THE GENERAL EVANGELICAL PROTESTANT MISSIONARY SOCIETY (GERMAN-SWISS)

By Emil Schiller

The War

When the great war began in the summer of 1914, we had reason to feel uncertain as to the continuation of our work in Japan, the support of which comes chiefly from Germany, and the missionaries of which have always been Germans in the majority. But thanks to the broadmindedness of the Japanese Government and nation, and to the unceasing

zeal of our supporters in Germany and Switzerland (not to mention those in other countries), our work could be maintained. The friends at home were not afraid even to send out the bride of one of our missionaries during the year 1915, in spite of the war, and thus gave proof of their firm resolution to cling to the holy work of helping in the erection of the Kingdom of God in Japan.

Work Restored

We have been able therefore to restore the greater part of the work which we had thought wise to curtail towards the end of 1914. Thus the work in Toyohashi, Tahara, Zeze and Osaka was re-established during 1915. Our Japanese pastors are located in Tokyo, Toyohashi, Otsu, Kyoto and Osaka, the missionaries in Tokyo and Kyoto. Regular work is done also in six out-stations. Our second congregation in Tokyo in getting along at present without a salaried pastor. We have a student's hostel and a kindergarten at Tokyo, and night schools at Tokyo and Kyoto.

Services for Germans

The work of our three missionary families is not limited to the Japanese alone. They have also regular pastoral work in the German speaking communities at Tokyo, Yokohama and Kobe, and assist also in the work for the schools of these communities in Yokohama and Kobe. The war laid on our shoulders also the religious care for the Protestant German and Austrian prisoners of war, who, though they are only a comparatively small number, are divided in eleven, formerly twelve camps, scattered over Central and Western Japan from the Tokyo region to Kyushu. Religious services are held in each camp at least once a month. Other services are held by the missionaries interned, and by some of the German officers in the camps.

On the whole, we continue our work in a quieter way than at ordinary times. But we are thankful to God that the opportunities for work were not taken away, and we have good hope that in the near future all the obstacles to a further extension will be removed.

XI—JAPAN FREE METHODIST MISSION

By A. Youngren

Location

The Japan Free Methodist Mission has work in Osaka, Awaji and Banshu, in which places missionaries are stationed who have charge of the work.

Osaka

The work in Osaka is of a twofold nature, evangelistic and educational. These two features are so combined however that one force conducts them both. Bible teaching and practical training in dealing with souls are the leading features of the educational branch. The evangelistic work has been pushed with vigour, and the usual spring and fall campaigns have been conducted. In the chapel located at *Shin Sekai* (the Luna Park of Osaka), meetings have been held six evenings per week. Many backsliders who stroll into this pleasure resort enter the preaching-place and get reclaimed. After the National Evangelistic Campaign in Osaka last May we continued special meetings at three places, lasting over two weeks. The results were 300 inquirers of whom 100 attended a general testimony meeting in the central church at the close. Seventy-eight converts have been baptized during the year An average of sixteen meetings per week have been conducted. The church has contributed 1,175,50, *yen* not including subscriptions paid in towards the church building erected last year. The second joint Conference of the missionaries and Japanese, held last July, was a season of great blessing and strengthening of bonds between the various factors of the Mission.

Awaji

In Awaji the work is progressing, but we are seriously handicapped at Sumoto, the main station, because of opposition raised by a class of business people, to the use of our new church property there, purchased during the year. We expect however to have this condition changed ere long. Good results are being obtained on the south-coast in the shape of large congregations and a number of promising inquirers. At Fukura, there are plans under way for securing church

property, the local church there having taken the initiative. On the little Island of Nushima a regular service is held by the believers every Sabbath, and once a month an evangelist goes over and conducts a service there. On the west coast an evangelist keeps up weekly appointments at seven different points. Little groups of believers and inquirers have been raised up at all but two places, and at one point a well-to-do believer has signified his intention to build a church whenever the work demands it.

Akashi

Akashi is the headquarters of the work on the Banshu District. The local church pays all its expences except pastor's salary. The members are enthusiastically working to raise money with which to secure church property. Work is carried on in the Cotton Spinning Factory and a number have been converted and baptized. A new Sunday School has been opened with a large attendance. At Miki a better location and building have been secured and the work there is in an encouraging state. Regular class meetings have been introduced into the Sunday morning services, both in Miki and Akashi, and these are proving a help to the Christians. Kakogawa, our newest work, has several earnest inquirers. A good chapel has been opened up on the main street and we hope to soon organize a church at this place. Owing to financial stringency, the Mission has been obliged to discharge five of its paid helpers, but with one exception, none of the regular stations have been closed.

XII—FRIENDS MISSION

By Mrs. H. E. Coleman

From a Friends' standpoint the chief event of the year has been the organization of Monthly Meetings in Tokyo and Minato, Ibaraki Ken, preparatory to the Yearly Meeting which it is hoped will be formally organized this year.

Clerical Secretary

The coming of a clerical secretary for the Mission relieves the workers of details, and makes possible much other work. This is especially appreciated and helpful as two members of the

Misson give at least half of their time to Peace and the work of the Sunday School.

Visitors

The visit of William C. Allen and William B. Harvey have been a great inspiration and encouragement to many, especially along the lines of peace and good-will.

Tent Work

The tent with its equipment has proved a success in country evangelistic work. The general plan has been to go to some village where no other work has ever been done, put up the tent, advertise the meetings, and have services every afternoon and evening for a week. Special song services, lantern meetings and temperance meetings, add to the interest and the broadness of touch with the life and needs of the community. The attendance has been large, the attention of the whole village has been gained at least to some extent, and a small group of inquirers furnishes a nucleus for work in the future. This work has often been done at the time of some special village fair or festival. Often the children never having heard hymns before have stood open-mouthed for a long time listening, but afterward have sung them up and down the street all day. At one place the children committed the words of five hymns, and the villagers say the children have stopped quarreling, as they could not quarrel and sing at the some time, and the singing was more interesting.

Various Classes

Cooking classes, group Bible classes, and an educational society have attracted and held the attention of a splendid group of women.

XIII—HEPZIBAH FAITH MISSION

By Agnes Glenn

Forces at Work

The foreign missionary force on the field is but two. Mission stations where Japanese pastors with their wives are located are Choshi Sakura, Asahimachi, Kisarazu, Ino and Yokohama.

Results

In these towns regular meetings were held in R.R. stations, rope factories, on the street, in the homes as well as in the Mis-

sion Halls, and have yielded over 600 *Kesshinsha* (inqurers). Thirty-five converts were baptized by immersion, and three of them consecrated themselves to the Lord for the work of the ministry. One of the pastors was ordained and is doing good work.

During our evangelistic work in Chiba *Ken* in October, 40,000 Gospel tracts were distributed, preaching services held in 103 towns, and 325 New Testaments were sold.

As a result of this itinerating work which has been carried on for nine years, we have had 425 converts to whom we send out monthly the "Christian News" and other religious literature.

S. S. Work

The twenty-five Sunday Schools attended by 1,550 children have not been void of results. A number of the children have been saved, and two of them are now *teaching* in the Sunday School. English Bible classes held for students of four government schools have been fruitful in soul-winning.

Work for the Poor

In the industrial school for the poor people in Yokohama there are now fifteen girls in attendance. A bath has been installed for the poor in which some fifty of them get a free bath each week. The meetings there are attended by twenty Christians who are poverty stricken, but who are rich in faith and joy. God has raised up from among the converts of our Mission a force of twelve consecrated, spiritual preachers who are helping us to push the work of the Lord forward.

Christian Workers

Others are attending Bible schools preparatory to the work of the ministry. In some of the missions sun-rise prayer meetings in praying for a revival were held all the year round, with blessed results.

XIV. METHODIST PROTESTANT MISSION

By E. I. Obee

Churches and Chapels

The fifteen churches of our Mission Conference have had a good year. One of these is self-supporting and others are

pressing well along. In several cases salaries have been raised and other advancement made. The number of new members received this year is gratifying. Of our fifty-five mission chapels only eight are in the large cities; the others are situated in country towns and villages. It is thus very clear that we have already taken some interest in country evangelism. At least three of these chapels are about to become regularly organized churches and hope to enter the Conference at its next session.

Schools

The educational work of our Mission has moved on steadily with a fair degree of success. Our Nagoya Middle School has continued in a flourishing condition, being filled to its limit, with 400 students. Many good applicants had to be turned away for lack of room. The religious interest this year has been marked. The Bible classes especially have given splendid results. The number of baptisms is the largest in the history of the institution. The Yokohama School of English has been somewhat handicapped owing to the absence on furlough of Dr. Layman and family, but still has continued to do a good work for the Church among boys and young business men in its vicinity. We have finally secured a suitable building for the Tokyo Blind School and this has given great encouragement to the work. The present enrolment is about fifty and the outlook for the School was never so bright before. Our Night Schools at Hiratsuka, Atsuta, and Yokkaichi are all small, nevertheless they help to fill local needs. All of our schools have this year offered a splendid field for evangelistic effort, and we have striven to use this opportunity.

XV—METHODIST PROTESTANT WOMEN'S FOREIGN MISSION SOCIETY

By Miss Harriet E. Steele

New School Site

The most notable change in our work during the past year was the sale of the Yokohama Eiwa Jo Gakko property at 244-B Bluff, Yokohama and the beginning of new build-

ings on a site across the city from the foreign settlement. With us it is now an especial looking forward to the increased opportunities for service which our enlarged grounds and equipment, and our closer contact with Japanese life will open to us. The new grounds are about five times the size of our present site, and although for a time we may not have more buildings than we have at present, we are happy in the knowledge that we have room to grow. The religious life of the School during the year has been deep and sincere; a number have been baptized and there is an earnest spirit of enquiry in those just learning of Christianity.

Lack of Finances and Workers

With the exception of the change in the location of the Girls' School, our work has been much as in the previous year. Although there is a constant demand for the opening up of new work and for more helpers in the work already begun, finances do not permit any extension of our work. The kindergartens, in addition to the regular work, have had religious and educational meetings for the mothers. There are also cooking classes, special meetings and house-to-house visiting.

Our evangelistic work has suffered for lack of adequate supervision, but with the return of one worker in January and the prospects of the return of another during the summer there will be more efficient help. The Bible women have been faithful, and we are trusting the Lord of the Harvest for the increase which only He can give.

XVI—OMI MISSION

By W. M. Vories

Omi Mission is an experiment in interdenominational, rural evangelization, founded in 1905 by a single worker, and in 1916 comprising thirty-two workers, of whom seven are foreigners. Its efforts are confined to the province of Omi.

Departments

Its departments of work are; general evangelization by preaching; student work by means of a Y.M.C.A. with dormitory

and Bible classes; railway mission with two railway Y.M.C.A's.; work for farmers by visitation and mission farm; the "Galilee Maru," a Gospel launch on Lake Biwa; Bible classes for various groups; women's work of several types; laboratory of mission methods; training of rural workers; newspaper evangelism and a circulating library; and a projected sanitarium for the treatment of tuberculosis, with a general medical mission.

Publications Two monthlies are published: "The Omi Mustard-Seed," in English, and *Kohan no Koe*, in Japanese.

The Mission is partly self-supporting through its architectural department. It also receives voluntary contributions from outside sources, of many denominational connections. Its workers represent six different denominations.

Successes In 1915 approximately 60,000 people attended the meetings of the Mission's workers; four new towns were made permanent branches; forty-six were baptized; and nine paid and three voluntary new workers added.

Platform The following Platform makes the aims of this Mission clear:—

I.—To preach the Gospel of Christ in the province of Omi without reference to denominations. There being no Omi Mission Church, converts to be organized into self-supporting congregations of the denomination of their own choice.

II.—To practise the complete unifying of the work and spirit of Japanese and foreign workers.

III.—To evangelize communities unoccupied by any Protestant mission, and under no circumstances to overlap the work of such missions.

IV.—To evangelize rural communities, as the most conservative element of the nation, and the most probable source of leadership.

V.—To seek, enlist and train leaders and workers.

VI.—To work for social reforms,—including temperance, social purity, marriage customs, physical and sanitary betterment, and definite efforts for the poor and the "outcasts."

VII.—To study and experiment with new methods of evangelization.

XVII—THE ORIENTAL MISSIONARY SOCIETY

By E. A. Kilbourne

Bible Training Institute

Eleven men and two women were graduated during the year and sent out to the work. One of these went to the M. E. Church, all the others were retained in the O. M. S. to assist pastors or open new stations. An average of about forty-five students were in training during 1915. New stations were opened at Chichibu, Kiriyu and Hitachi.

Publications

Books, tracts and other publications to the number of 1,451,650, aggregating 36,149,400 pages were issued. The publication of the magazine *Denshi* has been discontinued.

City Missions

Six city missions, located in different wards of Tokyo, two of them open every night, one open six nights a week, and the others several times a week, are yielding most blessed results. Over three thousand meetings were held in the city, and 3,300 seekers (*kyudosha* and *kesshinsha*), reported for the year.

General

Statistics for the whole work of the Society show a record number of meetings held during 1915, there being over 10,000 of all kinds, including open-air meetings. 3,475 of these meetings were for unbelievers and resulted in a total of 6,126 seekers, being 858 less than during 1914. 272 were baptized, 11,857 pastoral visits made, 1,707 Bibles sold and 204,366 tracts distributed.

Tract Distribution in Villages

In our effort to place a portion of the Scriptures and a tract in every home in Japan, the following figures show what had been accomplished up to the end of the year 1915, constituting three years and nine months' work: nineteen provinces of 226 counties, and 3,798,453 homes have been reached, and 21,851,310 people given at least one

opportunity of reading or hearing the Gospel message, the greater part of whom have never heard even once and many never may hear again before they go to the grave.

During 1915 an average of about thirty men have been engaged in this village campaign, holding hundreds of meetings, besides those reported under the sub-heading "General." Many seekers were dealt with in this part of the work also.

XVIII—MISSION OF THE PENTECOSTAL CHURCH OF THE NAZARENE

By L. H. Humphrey

January witnessed the coming of Mr. and Mrs. I. B. Staples to assist in the work. They brought with them two able and experienced Japanese workers to assist them in starting new work in Kumamoto in Kyushu. A monthly paper called "The Pathway of Life" was started under the management of Rev. Hiroshi Kitagawa and Mrs. Staples. Several thousand copies are published each month and distributed among the people. The beginning of a Bible Training School was also made, and a number of fine young people are being trained for Gospel work. At the close of the year forty-eight had been baptized and organized into a church. Three Sunday Schools with an average attendance of about 100 are in a prosperous condition.

Fukuchiyama

At Fukuchiyama a fine kindergarten of sixty pupils has been started under the management of Rev. I. Nagamatsu and wife. It is attracting deep interest in the community, many of the parents of the children coming in to watch the little ones at their work. Several new members have been added to the church in this station. One of the best buildings in the city has been secured for the use of our Mission and kindergarten, which adds much to the benefit and success of the work.

Kyoto

In Kyoto a new station has been opened for Sunday School and regular preaching services. At first there was not much in-

terest shown in the services, but more recently the interest is growing nicely. Sixteen new members have been baptized and received into the church at Gojo, and through the greater part of the year a good interest has been manifested. Miss Pool, one of our most able workers, broke down about the middle of the year and was compelled to return to the United States for rest and medical treatment.

Much attention has been given to Bible study and the distribution of portions and tracts, together with much other Christian literature. Three separate revival meetings have been held by our Mission with good results, about seventy-five definite seekers presenting themselves for prayer and instruction.

XIX—THE SALVATION ARMY

By John W. Beaumont

Watchword for 1915

At the New Year gatherings in Tokyo Commissioner Mapp gave the watchword for 1915, *Ichi Ryu Man Bai,* "One seed sowed brings thousands." In reviewing the year there has been a generous response to our special efforts and enterprises, there has been much sowing and constant watering, and with grateful hearts we acknowledge God's gracious help and blessing in giving the increase.

Advances

Nine new Corps have opened, bringing up the total corps and societies to eighty-five. The soldiers and recruits have increased 1,554. This is the most encouraging feature of the year.

Special attention has been given to the development of the Local Office—men and women who follow their ordinary vocation and undertake some specific duty in the Corps. An increase of 152 is recorded.

The self-denial appeal realized *yen* 12,011.00, being an increase of 3,094.00 *yen,* and the Harvest Thanksgiving effort reached *yen* 11,924.00, an advance of *yen* 2,311.00.

Development

A new Home for Discharged Prisoners and Juvenile Offenders has been opened in Osaka, the initial cost being deprayed

by local friends. The Mayor of Osaka and many prominent citizens attended the opening ceremony, and commended the enterprise as supplying a very needy branch of social service.

The Women's Rescue Home in Dairen is now suitably accommodated in a new and substantial brick building, built according to our requirement. The increasing necessity for a large Children's Home has also been met in a new and spacious building with accommodation for forty-five children, the whole standing in its own grounds in a healthy and pleasant situation. These schemes have been made possible by the munificent contributions of the South Manchurian Railway and generous friends in the Peninsula.

To provide temporary shelter for homeless men the Asakusa Home in Tokyo has been made into a free night shelter.

Two slum Posts, or the better term adopted in Japan, *Airinkan* "Love neighbour house," have been opened in Tokyo, in the Honjo and Shitaya poor peoples' quarters. The officers visit, cheer, console, advise, or secure medical attention, or arrange for decent burial.

Extensions

The development of the work in Tokyo has necessitated the appointment of sectional officers, the city being divided into East and West. The formation of the Tokaido Section and the Seibu Section enlarges the oversight in the West. The territory is now under the direction of seven divisional or sectional leaders. The newly appointed sectional officers have respectively done twenty, nineteen, seventeen, eight years' services.

An indication of the far points of influence is shown in the work at Engaro in Hokkaido, Yokota in Shimane *ken* (sometimes called the back side of Japan), Yawata in Kyushu. In each place the local people felt their responsibility to minister to the spiritual needs of the community, and an encouraging work is now in progress.

A still further extension of influence reaches the Japanese community in California U.S.A., in response to an urgent request for Kanamori *Sensei* to visit for a special series of meetings. The latest news tells of crowded

meetings, over 1,000 seekers, a cabled order for 2,000 *Heimin no Fukuin* "Common Peoples' Gospel," and a standing order for 1,000 *Toki no Koe*, the Japanese "War Cry," and is an encouraging indication of real interest and desire to follow the light. The cry of the soul may have its bearing on some U.S.A. problems.

Coronation Honours

The Coronation honour bestowed by the Emperor on Lieut. Colonel Yamamuro, the Chief Secretary of the Salvation Army, is an epoch-making event, *Tanjuhosho*, the blue ribbon for distinguished or beneficent service. The certificate enumerates the varied and benevolent operations of the Salvation Army, and eulogises the recipient's earnest and faithful service as a Salvation Army Officer for twenty years. It is a generous tribute to Salvation Army work and influence.

XX—UNITED BRETHREN IN CHRIST MISSION

By J. Edgar Knipp

Superintendent

Last June Rev. and Mrs. Joseph Cosand returned to America on account of the serious illness of Mrs. Cosand. They went to Pasadena, California, where Mrs. Cosand quietly passed away on August 14th. Dr. Cosand, accompanied by his aunt Miss Ellen Moore, came back to Japan in January, 1916, and resumed his work as superintendent of the Mission.

Council of Administration

The most significant event of the past year was the adoption by the Japan Annual Conference, March 1916, of the plan for a "Council of Administration" or *Rijikai*. This body will be elected by the annual conference and have general supervision, in co-operation with the superintendent, over the evangelistic, financial and church-building work of the churches. A committee was appointed to work out the details, and report at the next session of the annual conference. The plan will give a larger measure of control to the Japanese pastors and laymen, and at the same time place larger responsibility upon the churches.

New Work in Shiga

Another significant event was the opening of work in Zeze, Shiga Province, where the provincial Normal School for young men and a high school are located. Rev. Kiyoshi Yabe, a graduate of the University of Chicago, has charge of the work. He and Rev. J. Edgar Knipp have been visiting the public schools of Otsu, Kurita and Yasu *Guns*, (the special territory assigned to the Mission) in order to become acquainted with the actual conditions of the field. A cordial reception awaited them everywhere. In a number of the schools they have spoken, and many friends have been made. A missionary family is under appointment to come out from America next fall for work in the territory assigned us in Chiba Province.

Religious Education

During the year renewed interest was awakened among our churches in religious education. This resulted in an increase of our Sunday Schools and their enrolment, of teachers and teacher training. In the western part of Kyoto a new church building was erected through the initiative of the Japanese with the co-operation of the Mission.

XXI—THE UNITARIAN MISSION

By Clay MacCauley

The Unitarian Mission has had a rather notable year. It has no directing or regulative relation to the movements in Japan which bear the Unitarian name, but it is in close, fraternal connection with a number of Japanese organizations and enterprises which are serving the furthering of liberal Christianity. A Japanese Unitarian Association is in existence with which the American Unitarian Association Mission is in friendly co-operation. Connected with the Japan Association are two flourishing churches; one of nearly 300 members, holding its services in Unity Hall, Mita, Tokyo; the other, organized last year, having a membership of about sixty, for the present holding its meetings in the hall of the *Joshi Ongakko*, Nishiki-cho, Kanda, Tokyo. These churches are practically self-sup-

Japan Association

porting, and are in full activity, with Sunday Schools, devotional meetings, clubs and study classes, along with their regular preaching services.

Publications

Two monthly magazines are published from Unity Hall. The *Rikugo Zasshi*, (Cosmos) a representative liberal Christian production, in an edition of about 2,000 copies, is the oldest Christian magazine in Japan. The other magazine is *Rodo oyobi Sangyo* (Labor and Industry) the organ of the *Yuai-kwai*, or Laborers' Friendly Society, in editions of about 12,000 copies. Both magazines are large in size and of notable ability and influence.

Yuai Kwai

The *Yuai-kwai*, while not avowedly a Unitarian, or even religious, organization is yet inspired by faith in God's Fatherhood and the Brotherhood of Man. Its founder and president is the secretary of the Unitarian Mission. It was begun about three years ago, with a small group of working people, at Unity Hall, and it now numbers more than 12,000 members, included in sixty-four branches, throughout the Empire. It is fast growing.

The Unitarian Mission has encouraged the meeting at Unity Hall of various social betterment, literary, humane and reform societies. Excellent results have followed the welcome thus offered.

XXII—THE UNIVERSALIST MISSION

By G. I. Keirn

25th Anniversary

The last year has been notable in the Universalist Mission as its quarter contennial year. This event was celebrated with appropriate meetings lasting three days, beginning the thirtieth of April. A pamphlet containing a sketch of the history of the Mission was published and widely distributed in Japan and America. The occasion marked the highest degree of inner strength that the Mission has known.

Activities and Growth

During the year our Japanese ministers have been active in evangelical work beyond their own churches. They have done much

country preaching, sometimes to large audiences. We have added one Japanese to our ministerial force during the year. Our Blackmer Home and Blackmer Home Kindergarten have been successfully running at their full capacity. We have received one new missionary, in the person of Miss Louise Klein, who lives in the Blackmer Home for Girls, and is attending the Tokyo Language School.

In general there is a strengthening and improvement in all our churches, in some of which it is marked. There has been an increase in membership, and they have contributed more for self-support than ever before. The Sunday Schools have also increased in attendance and become more thorough.

Major Work

We still continue, as before, to make our major work the publication and distribution of tracts, with the same satisfactory results as in previous years. We have published during the year approximately one hundred and ninety thousand copies, and have distributed 150,000, or we have distributed about five million pages. Judging from the hundreds of letters received, we have good reason to believe that nearly all of these have been read. These letters have opened an extensive pastoral correspondence between the superintendent and people in various parts of Japan. This work does not greatly increase our church membership. Some of our converts join other churches when there is no Universalist church available. This we encourage. It does not show on our record books, but we believe that it aids in the establishment of the kingdom of God in Japan, and are satisfied.

JAPAN

PART IV

CHRISTIAN LITERATURE

CHAPTER I

THE CHRISTIAN LITERATURE SOCIETY OF JAPAN

By S. H. Wainright

The Situation

The Christian Literature Society of Japan has completed the third year of its work, since the actual production and publication of literature was begun. The experience of these three years has been instructive in making clear to us what can be done, and in bringing to light difficulties which remain to be overcome.

A Great Field

It has become perfectly clear, for example, that Japan is a great field for Christian literature. Perhaps no other mission field possesses a popular capacity for literature so nearly national in scope, as is to be found in Japan. Japan is a reading nation. Not only has the national system of compulsory education produced a generation able to read and write, but a generation having a taste for literature and an interest in books. The nation is capable of absorbing a far greater quantity of literature than we are in position to produce and distribute, with our present equipment. The field has been fairly tested, and so great is the call for evangelistic literature, as well as standard books on the Bible and Christian theology, that those on whom the responsibility rests for furthering the work of the Christian Literature Society, feel keenly the need of support on the part of the co-operating missions adequate to the urgency of the hour.

Organization

As to the difficulties which need to be overcome, one of these relates to organization. The Christian Literature Society of Japan, unlike similar organizations on other fields, is organized

for the production and distribution of literature by means of federation. Much interest has been awakened in this Society because of the fact that it is thus conducted under the auspices of the Conference of Federated Missions of Japan. The outcome will be watched by many who observe closely the work on mission fields.

Advantages of Federation

By means of federation, we are not only in position to put literature into the field, but also to respond to the needs of the changing situation with promptness and efficiency. In its relation to the field, and in the co-operation of the missions on the field by this means, the Society has become an assured success. There is scarcely any room left for doubt touching this question. Not only so, the Society is in close relation to the missionary body, and has many points of contact with the Japanese churches. The fact that the Society represents the missions, assures to it a hearty support and sympathetic co-operation. This close association is invaluable to the Society in many ways and should be permanently maintained. It enables the Society, for example, to have a better knowledge of the needs of the missions and churches, in their work, and to be more efficient in supplying these needs. It is also a guarantee to the Society of permanent usefulness.

The Home Base

There is one problem, however, that awaits solution. There should be some form of federation at the home base. By reference to certain organizations already in the field, the difficulty may be made clear. The Bible Society, the Tract Society, the Young Men's Christian Association, and the Sunday School Association, are similar organizations to the Christian Literature Society, with a staff of workers on this field and the other mission fields. Every one of these organizations has access to the home constituency through its headquarters and branch offices in the home-land. The Christian Literature Society has no organization representing it in England, Canada or the United States. There is no one society interested in its work, devoted, for example, to the promotion at the home base of a general interest in Christian literature.

Solution of Difficulties

Now this difficulty by some means should be overcome. This can be done in two ways. It can be done by pursuing the course already followed by the organizations just mentioned. If this course be adopted, the Christian Literature Society will eventually become an independent organization. It will bear relation to an organization presumed to exist at the home base which has as its aim the promotion of Christian literature. There are many things to be said in favour of this form of organization.

Organization Needed at Home Base

But there is another course open which might be adopted. Adhering to the principle of co-operation, some form of federation might be effected at the home base, through the organization of a committee or society representing the Mission Boards, in all matters relating to Christian literature as an auxiliary to foreign mission enterprise. It would seem that this is the wisest course to pursue. Such a representative committee would take in hand all matters relating to the cause of Christian literature at the home base. Besides, the Christian literature societies on the mission fields would have in this committee a means by which connection could be established with the home constituency through a single channel. It is not at all to be desired that the relation between the Christian Literature Society of Japan and the Mission Boards at home, or their missions on this field, should become less direct or vital. But, as a matter of convenience, the need is felt of a federated organization at the home base, similar to the organizations at the foundation of the enterprises represented on the mission fields by societies and associations we have already mentioned.

CHAPTER II

THE BIBLE SOCIETIES

By A. Lawrence

Progress

The work of the British Bible Societies has gone on steadily through another year, and although the circulation of Scriptures is considerably less than in 1914, nevertheless we rejoice and give thanks that once again a great many copies of God's Word have been placed in the hands of the people of this country.

Bible for the Emperor

In connection with the Coronation, His Majesty was graciously pleased to accept a handsomely bound copy of the English Bible which was sent out to this country from London and presented to the Emperor, in the name of the British and Foreign Bible Society, by the British Ambassador, His Excellency, Sir Cunyngham Greene.

Scriptures for the Navy

The visit of the Imperial Navy to Kobe waters in connection with the celebrations was an event of national importance, and was made the occasion of a special distribution of Scriptures to the officers and men of the fleet. Appreciation of the gifts was freely expressed by numbers of the recipients, and we learned afterwards that many of the men on the different ships were reading the books, and that they were grateful to the Bible Society.

In connection with the National Evangelistic Campaign, colportage was undertaken in the cities of Osaka, Kyoto, Nara and Otsu.

Distribution in Osaka

In Osaka, which is the largest industrial centre of the Empire, nine colporteurs were at work for five months. The population of

Osaka amounts to nearly 1,500,000 and the number of houses to over 300,000. To undertake a systematic canvass of such a large city, visiting government offices, schools, banks, factories, and commercial houses as well as shops and residences, was a considerable work. Our men required great patience and endurance, untiring energy and zeal, as well as spiritual grace and strength to enable them to carry on their arduous labours. It was the most difficult colportage undertaking ever trusted to our men, and misgivings were sometimes felt at headquarters as to the possibility of its accomplishment. It is gratifying to record that in spite of great discouragements and rebuffs, the men toiled on and did not weary in their well-doing, and brought to a successful conclusion the thorough visitation of the great city. God's Word was offered to the occupants of the 300,000 houses of Osaka and 15,000 books found their way to the hands of the people.

The earnest labours of the men often appealed to people, and led many to purchase Gospels whether they wanted the books or not. "I will buy a copy because you have brought the book to my house," or, "You are working very hard so I will take a copy," were remarks frequently expressed. Others exclaimed, "I will take a few copies to give away to friends." One man in a tram car was heard to say, "I have seen an amazing sight to-day. Numbers of men are busily engaged in selling Christian books, and they seem to be visiting all the shops and residences in the city. I dislike Christianity but I bought a book from one of the men because I was moved by their earnest work. I believe Christianity will spread all over Osaka in a few years."

At a small printing-office an employee bought a Testament and seemed pleased to possess the book. He read it, and was led to believe the message. A few weeks later he wrote to the Bible House and said, "I have obtained help so I am attending a church. Now I believe in Christ."

Circulation in Kyoto

Kyoto is another large city containing 500,000 people. Eight men were engaged in canvassing the city. The work was not as strenuous as in Osaka but equally as difficult of accomplishment. Bible selling was found to be extremely

difficult especially in the vicinity of the temples. "We belong to another religion" was the reply of hundreds to the invitation of our men to effect sales. "We have no time to read newspapers much less those books you wish us to buy," was a common excuse for not accepting Testaments or Gospels.

But in every city and town there are always people who are approachable, and who are willing to listen to our colporteurs, and to purchase the Scriptures, and Kyoto proved no exception to this rule. Often people received them most kindly, and cheerfully purchased copies. In one shop a young man bought a large type Gospel and said, "I like to read these books. Often I attended one of the churches and listen to the preaching."

In the smaller cities of Nara and Otsu similar work was carried on and a fair number of Scriptures were disposed of.

Independent of the work in connection with the Evangelistic Campaign, colportage was aggressive in many different parts of the Agency, the men meeting with varying successes and experiences.

Reports of Colporteurs

Mr. Hatayama writes:—In a small village I called at a poor farm house and said to the farmer, "I have called to ask you to purchase a Portion of the Bible." "What is the Bible?" the farmer asked. "It is a letter from the true God," I explained. "Oh! it is a '*Yaso*' (Christian) book, is it? I don't like such a book." "Well, do you like the sunshine?" I asked. "Of course I like the sunshine," he said. "No one in the world can live without the sunshine." "That is true," I replied, "But God created the sun which shines." The farmer was astonished to learn that God was the creator of the sun and of all things, and he said, "Please give me one of the books."

In a Drug Store

Mr. Yuki writes:—One day I visited a drug-store and met the proprietor. After I had conversed with him and had invited him to purchase a set of Gospels, he said, "These books are just what I am wanting, please let me have four copies. When I was living in Hiroshima a few years ago I did not care about Christianity, but lately I have felt a

desire to study the religion so I am glad you have brought along these books."

Influence of Priest

In a small village I met a priest in a farm-house conversing with a farmer. After a short talk with them the priest purchased a Testament and then invited the farmer to obtain a copy. The farmer promptly followed the good example of the priest.

Help of Priest

Mr. Hirose reports:—While carrying on my work in a number of small villages I came across a Buddhist temple. I entered and met the priest in charge and had a conversation with him. He purchased a copy of Genesis. After I had left him and recommenced my work, I was unable to dispose of a single Gospel. I thought this remarkable and began to make inquiries. I soon learned that the priest, who had appeared so friendly, had sent a messenger among the villagers forbidding them to purchase my books. At once I returned to the temple and complained of this treatment, and begged the priest to cease hindering my work. He was evidently ashamed of his conduct and promised not to interfere with me. To demonstrate his sincerity he instructed his servant to accompany me to the houses, and to assist me in Bible selling. Immediately I met with great success. The people now willingly purchased the books I offered to them, and in a short time my supply was exhausted.

An Interesting Book

Mr. Sawada writes:—One day I was explaining the Bible to the owner of a house when a patent medicine seller came along. He stopped and became so attentive to my talk that I accosted him, and invited him to purchase a Testament. He enquired if I was the colporteur who had visited a certain village, naming the place in a distant prefecture. I replied that I was the same man. "I live in that village," he said. "After I had seen you," he continued, "I returned to my home and there I saw a book lying on a shelf. I asked my wife about it and she replied that she had bought it from a '*Yaso*' (Christian) for five *sen*. I took it up and read parts of it and found it very interesting. Since then I have been carrying it with me in order

that I may study it. Some day I hope to be a Christian." He took the Testament from his pocket and I noticed that it was marked in several places. He expressed his thanks for my visit to his village. The owner of the house on hearing the story was much impressed, and purchased a New Testament and said, "I will carefully read this Book and try to find out what good it can do me."

Christian Example

I visited a small house where I found the master in conversation with a visitor. After expressing my apology for my intrusion I delivered my message and handing a Testament to the master I invited him to purchase it. The visitor at once recognized the book and after saluting me in a friendly way said, "I will tell you an interesting story about a Christian man. Once I owned a small match factory and employed a number of workmen. They resided in quarters adjoining the factory. Among the employees there was a Christian man who was always faithful and hard-working. I used to admire his good conduct at all times. One day a fire broke out in the factory. At once the workmen rushed to their quarters and tried to save their belongings, but the Christian alone remained in the building, and did his utmost to remove the valuables to a place of safety." The visitor added, "There is something different in Christianity. I have a Bible and I am reading it with much interest." The owner of the house was much impressed with this interesting story and gladly purchased the Testament which I offered him.

British and Foreign Bible Society

The circulation for the year 1915 has amounted to

Bibles	Testaments	Portions	Total copies
4,442	38,844	156,934	200,220

American Bible Society

The circulation of Scriptures during the Year 1915 has amounted to

Bibles	Testaments	Parts	For Blind	Total Copies	Total Value
7,682	60,074	269,626	190	337,572	¥27,130.33

CHAPTER III

OTHER CHRISTIAN LITERATURE AGENCIES

By C. W. Iglehart

Apart from the Christian Literature Society there are in Japan a number of agencies for the production and distribution of Christian literature in English and Japanese. Some of these have a long and worthy history of very wide and general usefulness to the cause. We include a sketch of the work of those who have sent in reports. It will be seen that the year just passed was one of activity, and notwithstanding the difficulties of manufacture and of importing, the demand and the supply of Christian literature has kept up to a good average.

Through Mr. George Braithwaite the Japan Book and Tract Society reports a good year of work.

The Japan Book and Tract Society

The first tract issued in Japanese was printed in Shanghai in 1870, and one more in 1873. In 1874 for distributing a few copies of Dr. Davis's *Chika Michi* which had just been issued, a Japanese gentleman was arrested. He was kept in prison for nearly two years. Within the first ten years after its publication this tract had had a circulation of more than 100,000 copies. "The Story of the Cross" is another tract which appeared in those early years, the Christians in Hawaii having sent it over together with sufficient money to pay the cost of its publication in Japanese.

The American Tract Society's first grant for work in Japan was sent out in 1874, the Religious Tract Society of London following in 1875, and forming a Committee the next year. In 1880 the American Tract Society divid-

ed the Empire under two committees, the one in Tokyo, and the other in Osaka. These three committees continued to carry on the work till 1891, when they united to form the Tract Societies' Committee for Japan, which in its turn gave place in December 1898, to the Japan Book and Tract Society under which the work is now carried on. The circulation thus effected up to December 31st, 1914, was a total value of a quarter of a million *yen*.

During the year the Society issued several new books, viz., "Daily Light," "Knots Untied," "Little Pillows," "Christ In All The Scriptures," "Faith Papers," "Akayama Lectures," and "Spiritual Lessons from the Song of Solomon," also a Sunday Bible Game, and a large number of tracts, the total publication amounting to over thirteen million pages.

The circulation was somewhat less than in 1914, but totalled 17,500 *yen*

Some of the books and tracts were distributed among the wounded Japanese soldiers from Tsingtao, and were most gratefully received.

Several Industrial Exhibitions were held during the year, at which tracts were freely distributed. They were also largely used at special evangelistic meetings. Parcels of books also went to the German prisoners now detained here, as also to each of the 169 Japanese prisons in the Empire.

The Kyo Bun Kwan (Methodist Publishing House)

The *Kyo Bun Kwan* finished its 26th year of continuous work in publishing Japanese Christian literature, magazines and Sunday School supplies, and in importing English books and periodicals. A total business of more than sixty thousand *yen* was carried on, and on a self-supporting basis. Several English books on language study were published during the year, and some new books and tracts, but not so many as in former years, since this concern and the Christian Literature Society are working in close co-operation in the distribution of the publications of the latter. An interesting publication of general interest is the Union Japanese Hymnal now in its twelfth edition, and of which more than a hundred thousand copies have already been sold. This is issued by the Hymnal Committee

through the *Kyo Bun Kwan* and the *Keiseisha*, and has done perhaps more than any one other thing to bind together into one solid unit the various Protestant Churches in Japan. "The Japan Evangelist" edited by the Conference of Federated Missions is managed by this concern, and as the only monthly periodical representing all the Christian interests, it exercises a wide influence. The Graded Lessons of the Japan National Sunday School Association are published by this House, as well as International Lesson helps. While operated by a single mission, that of the Methodist Episcopal Church, this Institution has long been as wide in the scope of its work and interest as Christian work in this country. On April 15th, Rev. C. W. Iglehart was succeeded as manager by Mr. George A. Holliday.

The Keiseisha

Under the able management of Mr. Fukunaga the Japanese publishing-house, the Keiseisha owned and operated by private capital, has through twenty-seven years of publishing Christian books and pamphlets been one of the strongest adjuncts to Christian work in Japan. Its titles include the names of the best Christian writers, and by a close co-ordination with the various country book-stores, it has helped to push out into the remotest places a great volume of Christian literature of the highest sort. While no exact report of the amount of business done during the year is at hand, it was certainly considerable. About two books a month on an average are published by this concern.

The Tokiwasha

The *Tokiwasha* is a missionary publishing agency under the direction of Miss Baucus and Miss Dickinson, and is especially active in work for women and children.

The *Tokiwasha* began in 1898 with the publication of the *Tokiwa*, a monthly magazine for women which has been continued without break ever since. Its contents have frequently been re-printed in books and tracts, and so given permanent form. Among such outgrowths of the *Tokiwa*, may be mentioned three collections of songs and exercises for special occasions, two cook books, hygiene papers, home training leaflets, Sunday small

books for mothers, stories, books and tracts for Christians, for non-Christians, for women, temperance tracts, etc.

In addition, special books for teachers have been prepared and published, such as The Moral Teachings of the Bible, A Year in the Old Testament, Fifty Lessons, Character Talks for Children, and A Manual for Bible Women. Among books for children may be mentioned an illustrated Life of Jesus, a Child's Edition of Pilgrim's Progress, and Parables from Nature, Ten Commandment Stories, Old Testament Stories, The Disciples of Jesus and Little Stories of Jesus have been prepared and printed for everybody. Scripture text rolls, pictures of Christ, many series of Sunday School cards, Christmas cards, Easter cards, Sabbath, temperance and other gift-cards have been issued, much attention being given toward making them as artistic and attractive as possible.

The output for last year included more than half a million cards and about one million pages of literature. The sales, subscriptions and other local receipts often come in rapidly enough to give to each dollar invested in the work the practical use of three. The work has from the first been under the auspices and direction of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

The Salvation Army

The Salvation Army department of publishing under the direction of Captain Pennick, has had an active year of work. Four new books are being published, and twenty-four new tracts. There are altogether about twenty titles of Japanese books and many tracts published by this agency. Colonel Yamamuro, the great evangelistic leader, is the author of many of these. The sales for the last year in this department were nearly nine thousand *yen*.

Anglican Publishing Society

The *Nippon Sei Kokwai Shuppan Kai sha* (Publication Board of the Anglican and Episcopalian Churches in Japan) is reported upon by Bishop H. I. Foss.

This Publishing Society was started many years ago by the Bishops of the *Sei Kokwai*, mainly in order to print, publish, and distribute the Prayer-Book, Psalter, and Hymn-Book of the Church, and other Church publications.

Besides these, the Society has published some 120 volumes, small and large, translated and original, including well known books by Dr. Illingworth, Bishops Westcott, Moule, Gore, Wilkinson, and How, and many others. Among original works are several by Messrs. Motoda and Imai, which have obtained a good sale, and many Commentaries on Books of the Old and New Testaments.

During 1915 new editions of Imitation of Christ, Our Heritage in the Church (by Bishop Bickersteth), *Fukuin Nyumon* (by Mrs. Bickersteth), and Christian Character (by Dr. Illingworth) were published, and a Commentary on St. John's Epistles (by Bishop Foss), Shadow of the Cross (J. G. Adams), and Let us follow Him (by the author of "Quo Vadis") were newly published.

The present annual turn-over amounts to about *yen* 4,000.

Fukuin Printing Company

The *Fukuin* Printing Company is the strongest firm of Christian printers in Japan. Founded in 1898 with Mr. Muraoka as its head, until the present, it has done a great task in providing facilities for printing and publishing. With branches in Kobe and Tokyo and the main office in Yokohama, it engages in a wide range of printing work. The most important of its contracts is with the various Bible Societies in the East. It is a fact full of significance for the future of Christian work in Japan that all these agencies, and also the many book stores handling Christian literature throughout the country, are on terms of the most cordial co-operation. What competition there is, is constructive and sympathetic, and for the most part the plans of each are made with those of the others in mind. There is as yet no general organization into which the various agencies fit, but they are operated with Christian spirit and sympathy, and together they are pouring out a great stream of literature.

CHAPTER IV

ANNUAL REVIEW OF RELIGIOUS LITERATURE[1]

By F. MÜLLER

Books for the Heart

Many have grown accustomed here to look on the reading of books, at its best, as an intellectual exercise or as an incitement to moral discipline. But to some of those that are thoughtful there comes a time when the eyes of the heart are opened, and they realize that they have been feeding on ashes. They are ready then to take of the bread of life.

"The Manhood of the Master" by H. E. Fosdick has ministered to many in its original form, and the translation by Mr. M. Kurihara, called "The Personality of Jesus,[2] is in the second edition. The book gives daily readings for a period of twelve weeks and is an introduction to the character of the man Christ Jesus.

"Come Ye Apart" by J. R. Miller, is a book of readings from the Life of Christ for every day of the year. Mr. K. Tsugane has put it in Japanese form with the title "Christ Day by Day"[3] and it becomes a devotional commentary on the Gospels. The people do not read commentaries, but these 365 verses of Scripture with two pages of com-

1 This review aims to give a view of the Christian literature of the year past as a whole, and to notice a few other works that have some relation with the spread of Christian truth. The books are many and the space allotted small so the descriptions are necessarily inadequate. In the case of the many books published by the Christian Literature Society full notices have appeared in the *Japan Evangelist*. Critical reviews of these books and of various others have appeared monthly in the *Bummei Hyoron*, and the writer has made use of these reviews in preparing this review.

2 *Iesu no Jinkaku*. Christian Literature Society, pp. 331, cloth, ¥0.60.

3 *Hibi no Kirisuto*. Christian Literature Society, pp. 733, cloth, ¥1.30.

ment on each verse will help many Christians to study the Word, and to know more of Him in whom are hidden all the treasures of wisdom and knowledge.

To those nourished on the old tradition with regard to reading books such as these will seem to have no value, but if once their eyes are opened they find themselves living among the treasures of a new world.

Christian Poetry

To translate such books well is no easy task but to translate such a poem as the classic "St. Paul,"[4] by F. W. H. Myer, is a task of supreme difficulty. Yet the work has been done by Prof. I. Saito of the Tokyo Imperial University, and he has set a high standard for translations of a similar nature. In reading over the original, which is in many places hard to be understood, I doubted whether a translation would be understood at all. But I see now that the translator has also to be commentator, and that so the poem in its Japanese form has many of the difficulties of the original removed. In addition to this, full explanatory notes are appended. It is encouraging that the work, which was put out by a secular publishing house at the end of the year, has already had a good circulation. The original preaches Christ from beginning to end. We trust that the translation will sing the message into some hearts that have not opened to other telling of the good news, and that to Christians it will make more living the Christian experience of St. Paul.

> "Christ! I am Christ's! and let the name suffice you,
> Ay for me too He greatly hath sufficed,
> Lo, with no winning words I would entice you,
> Paul has no honour and no friend but Christ."

Christian Doctrine

A book by Bishop Ryle entitled "Knots Untied"[5] has been translated in part by Rev. S. Heaslett and Mr. K. Ojima. The

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4 *Sei Pauro.* Teibi Shuppansha, pp. 162, boards, ¥0.50. The original poem was frequently revised by the author, and it is to be hoped that Prof. Saito will be able, in future editions, to take advantage of various criticisms.

5 *Torawaren Shinko.* Japan Book and Tract Society, pp. 460, cloth, ¥0.85. The Japanese title is a good rendering of the English one in that it too leaves the would-be reader to wonder what underlies the title, which means something like "Untrammeled Faith.."

book treats, in an evangelical way and in a way making for Christian unity, such subjects as:—Evangelical Religion, Individual Judgment, The One Way of Salvation, The Lord's Supper, The Church, The Priest, and Worship. It would make a good handbook for pastors and for use in classes in the Church school for young Christians who need to be instructed and built up in the faith.

It is a pity that such collaboration in translation is not the rule rather than the exception. It not only insures faithfulness to the original but it also makes it possible to omit parts that are not essential and not adapted to the environment in which the translation has its rise.

Christian Life

It is evidence of a sincere desire on the part of many to live the life of Christ that Rev. Tomota Harada, of the *Nihon Kirisuto Kyokwai*, has chosen to present to the church here the Christian counsel that James Boyd gave in his book on "Daily Communion with God.[6] That book was based on a lecture by Matthew Henry, and has four divisions treating of how to begin, pass and finish the day with God and how to practice the Christian life. The result is a book of counsel for the young Christian or for the old.

Christian Consolation

The Great War has brought forth a great number of books of consolation. Sorrow is ever present so attention may be called here to two classical works and to one that may become classical. "Christian Consolation"[7] by Mr. K. Uchimura and "Harmony in Adversity"[7] by the late Rev. K. Tokunaga, are records of personal experience which are continually called for.

Rev. T. Shirai and Prof. I. Saito together have made excellent translations of a funeral sermon and three poems by Dr. R. W. Raymond entitled "The Victory of Life."[8] It is a little book that will speak a word in season to those who are mourning for the dead, and will lead them not to mourn as those that are without hope.

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6 *Kirisuto-sha no Nichijo Seikatsu.* Keiseisha, pp. 178, paper, ¥0.35.

7 *Kirisuto Shinto no Nagusame,* Gyakkyo no Oncho.** Keiseisha, paper, ¥0.50, ¥0.40.

8 *Sei no Shori.* Christian Literature Society, pp. 42, paper, ¥0.10.

Helps to Faith

"Crises of the Spiritual Life,"[9] by Rev. M. Uemura of the *Nihon Kirisuto Kyokwai* appears in the fourth edition, while his "Helps to Faith" is in the fifth edition. He has never published collections of his writings in the *Fukuin Shimpo*, so we have had no new volume for many years.

"Experimental Christianity,"[10] by Colonel Yamamuro came out in the sixth edition.

The late Rev. T. Sasao made a translation of "Christ in All the Scriptures"[11] by Miss Hodgkin, a book in which all the scriptural references to Christ are classified and commented on.

"Faith Papers"[12] by Mr. H. Paget Wilkes treats of the nature, the work, the way and the life of faith

There have been published two more volumes[13] of reports of lectures by the Rev. B. F. Buxton,—"Akayama Lectures" and "Spiritual Lessons from the Song of Solomon."

Sermon Lectures

Last year no volumes of sermons were published as such, but there is a volume by Dr. J. S. Motoda of the *Sei Kokwai* entitled "Short Lectures,"[14] named after a volume published in 1913 with the title "Short Sermons." It is indeed a second volume of sermons and we hope that this "Short" series will continue, by whatever name the talks may be called. The preacher says that he has collected here seventy articles and lectures put forth on various occasions. It is of interest to see on what a variety of topics so busy a man is called upon to speak. Here are a few of them :—

Christianity in Relation to Naturalism, Bushido, Wealth, the English Language; The Christian View of the Universe, The Christian Gentleman, Christianity of To-day, The Purpose

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9 *Reisei no Kiki.** Keiseisha, pp. 261, paper, ¥0.40. Most of the books reviewed here have *kana* readings to explain the Chinese characters. If this is not the case the title of the book is marked with an asterisk.

10 *Jikko-teki Kirisutokyo.* Keiseisha, pp. 214, paper, ¥0.25.

11 *Rokuju-roku-kan no Kirisuto.* Tract Society, pp. 488, cloth, ¥1.20.

12 *Shinko no Hiketsu.* Tract Society, pp. 134, paper, ¥0.20.

13 Tract Society, pp. 282 and 156, paper, ¥0.40 and ¥0.20.

14 *Tampen Kowashu.* Keiseisha, pp. 288, paper ¥0.50. The talks are not given in full. A great number of new words coming into common use are given in their proper setting.

of Life, The State and Religion, Religion and Customs, Socialism and the Principles of the Kingdom, The Glory of God, The Love of God.

The preacher says that it is a busy age in which men have little time to read and that for such men he writes, leaving it to others to provide systematic treatises. He says that his talks are not only short in length but short in thought also, but they show wide reading, careful thought and close touch with the spirit of the age.

Dr. Nitobe has revised reports of some of the talks that he gives on so many occasions, and has published them under the title, "Thoughts on Life."[15] Like all the author's many books, this one will appeal to the young; while for teachers the addresses are good examples of how to teach in public.

Sermons

The Christian Literature Society has not yet begun the proposed series of translations of classical sermons, but it has published a translation, by Mr. A. Mori, of fourteen sermons by Dr. J. H. Brookes on various phases of the problem of suffering with the title, "The Mystery of Suffering."[16]

Lectures for Believers

Rev. T. Miyagawa, of the *Kumiai Kyokwai*, delivered a series of lectures before a gathering of Christians, and a report of these together with some supplementary material has been published in a book entitled "Ten Lectures on Christianity." It is a strange co-incidence that almost at the same time Rev. D. Ebina published another book with the same title. Mr. Miyagawa's book is a good example of the highest kind of translation,—the translation of thoughts of many through the thought of one. He gives his views on God, on Christ and on Humanity, and lectures on Christ's Salva-

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15 *Jinsei Zakkan.* Keiseisha, pp. 352, cloth, ¥0.80.
Dr. Verbeck is credited with the saying that three typical stages in the learning of the language are revealed by the three sayings, "The language is not so difficult after all," "I never shall learn the language," and "Oh, I can make myself understood." To those in the third stage the reading of this book is commended.

16 *Kutsu no Higi.* Pp. 188, cloth, ¥0.75. The Japanese title might lead one to think that a translation of Hinton's classical book, "The Mystery of Pain" had appeared, but that book awaits translation with an adequate introduction.

tion, Prayer, The Future Life, and The History of the Formation of the New Testament.

The lecturer has an opportunity to supplement the views on the nature of Jesus expressed in his little book on "Christ and His Mission."[17] He expresses himself as follows: "From ancient times on, it has been a great question whether Jesus was really a man. He was above man. That he was indeed a man like God is admitted now by nearly all. So far as I can determine it is fitting to look upon Jesus as God rather than to look upon him as man, and so I should like to call him the photograph of God."

Explanations of Christianity

"It is generally admitted that Christianity is good and that it has power to bring man from death into life, and yet when we come to the question, What is Christianity? many have vague ideas and no comprehension. For this reason are Christians in a weak and dangerous state. Many lose their faith for slight reason, those who hold to the faith are without power, and the Christian life is wavering and lacking in the blessings that belong to believers."

This lament, characteristic of much that we read, appears in a book called "The Essence of Christianity,"[18] by the Rev. T. Tominaga, pastor of an independent church in Tokyo. The book is the result of lectures delivered to a class of inquirers and so is adapted to the general educated reader. It consists of five chapters on the Existence of God, God is Father, Man's Ideal and Practice, Christ's Salvation, Realization of the New Life.

The author says that while he is evangelical and orthodox he yet welcomes light from the new party. We spoke of his theological position in the review of last year. The language is colloquial and is a good example of that used

17 *Kirisutokyo Jikko.* Hokubunkwan, pp. 256, cloth, ¥1.

18 *Kirisutokyo Shinzui.* Keiseisha, pp. 296, cloth, ¥0.80.

If the trouble is so widespread, it seems that it must be due to something other than a lack of intellectual comprehension, and certainly only a small part of those said to be affected can comprehend such lectures as these. The trouble may be due to the fact that the line of least resistance has been followed, that appeal has been made to the head rather than to the heart, and that man's reasoning has been given rather than God's revelation.

in talking to an educated audience. The speaker does not scruple to put English idiom and Christian idea into Japanese dress for the enrichment of the Japanese language.

Following a custom that is becoming common, the same writer has collected from a year's issue of his monthly paper, "The Christian Band," writings helpful for spiritual culture and has published them in book form.[19]

Christian Evidences

In "The Historic Jesus," Prof. David Smith discusses the question of the historicity of the Gospel narratives, saying that he gives a record of the way in which he himself had come to a braver faith in Christ. There are lectures on:

The Critical Contention, Idealisations, Rivals of the Evangelic Jesus, The Evangelic Portrait, and the Evidence of Experience.

A translation[20] has been made by Rev. K. Miyazaki, formerly of San Francisco, and now the pastor of the new Union Church at Moji. The translator of such a book finds many technical terms which have not been sufficiently used for any one of the various translations to become accepted. He finds, too, many classical allusions which contain much in little for those who know the secret which cannot be revealed by a few words of explanation. This is especially true of poems which, as one reviewer of the translation says, had better be left out.

In such a case a translation serves to call attention to the teaching in the original and to send to it those who want to study the matter more thoroughly.

The lectures delivered in India in 1873 by President Seelye of Amherst have been given new life through a translation that appeared in the *Seisho no Kenkyu* and which is now published in book form with the title "Truth and Life."[21] There are lectures on:

The Desirable End of Progress, The Christian Religion Worthy of Examination, The Light of Life, and The Need of a Divine Work in Man's Redemption.

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19 *Kirisuto no To no Shiso.* Keiseisha, pp. 336, cloth, ¥0.80.

20 *Kekishi-teki Iesu.** Christian Literature Society, pp. 176, paper, ¥0.30.

21 *Shinri no Seimei.** Seisho no Kenkyu-Sha, pp. 90, paper, ¥0.15.

The material in the lectures on these timeless subjects is considered by that good judge, Mr. K. Uchimura, to be as adapted to the needs of educated Japanese to-day as it was to the needs of educated Hindus at the time when there was but one organized church in Japan. The translation is in colloquial form, and since Mr. Uchimura is responsible for it, it must be suited to the understanding of young men.

Commentaries

Commentaries appear slowly. In 1914 the Society for Promoting Christian Knowledge provided for the publication of a commentary on the Books of Samuel, and last year for the publication of a commentary on "The Epistles of St. John"[22] The work on the latter commentary was done by Bishop Foss who has already prepared commentaries on Ephesians and Colossians. The translation is in simple literary style by Mr. K. Yoshida, and is suited for use by the clergy or by the laity. Bishop Foss is a member of the committee for revising the translation of the New Testament, and he gives in this commentary in many places a revised text in addition to the authorised text.

Preaching the Word

"If we ask what is the way appointed by God with power for the spread of the Gospel, the reply is that it is of course preaching." This sentence appears at the very beginning of a great work with the terse title, *Sekkyo-Gaku*,[23] "The Science of Preaching," the book in which Prof. Chiba, of the Baptist Theological Seminary in Tokyo, presents to preachers in Japan Dr. Broadus's "Treatise on the Preparation and Delivery of Sermons" a book which since 1870 has had continued use in twenty-six editions—a length of life uncommon in a book of this kind.

Dr. Chiba has lectured on the subject and he has preached throughout the country. He knows the needs of students and of preachers too, and he has provided the first book in Japanese on the great subject of Christian preaching. He has used the material freely and has made a free translation in terse semi-colloquial style. It would be

22 *Nippon Sei Kokwai Shuppansha*, pp. 271, cloth, ¥0.60.
23 Christian Literature Society, pp. 610, cloth, ¥1.50.

a good book to put in the hands of the very many preachers throughout the land who have had no training in preaching. Dr. Broadus says: "Those who have had much experience in preaching often find it interesting and useful to examine a treatise on the preparation and delivery of sermons," and he expressed a wish that the laity would read some portions of the book and thus become more sympathizing and appreciative in their listening. It would be well if this work could be put before church officers at least in Japan.

Dr. Chiba has naturally omitted all reference to style and to the errors that were common in the author's environment. The last part on Public Worship is omitted, perhaps because a volume is needed for the treatment of this important subject and for the criticism of errors common in our day and land.

The Building up of the Body of Christ

We have another book which is essentially a work on Preaching. In the beginning of his lectures delivered at Yale on "The Building of the Church"[24] Dr. C. E. Jefferson says that he does not forget that the chief interest is in the work of preaching, but that he wished to approach that work through a study of the Christian society out of which the sermon comes. The eight lectures center in the idea of building in a way that cannot be literally followed in translation. They treat of the New Testament idea of building;—the building of the brotherhood, the individual, the Holy Catholic Church, and the builder; the building of moods, of thrones (of power) and of plans.

The book happily complements the above mentioned work on preaching. The preacher says:—

"It was the Master's way to set men first of all not face to face with themselves but face to face with their task. They were to seek first the Kingdom of God, to build a brotherhood, and doing this they would find all necessary things added."

And so the preacher speaks last of all on the building of

24 *Kyokwai no Kensetsu.* Christian Literature Society, pp. 398, cloth, ¥1.20. The translation is in literary style, and the translator might have allowed himself more freedom. The translation might well be used as a basis for translation into colloquial language which would accord better with the genius of the original.

the builder. Evangelistic tracts we have, and it would be well if this lecture could be put out as a tract for evangelisers.

A second edition has appeared of the late Bishop Bickersteth's "Our Heritage in the Church."[25]

Counsel for Pastors

The above mentioned book by Dr. Jefferson is the nearest approach that we have to a work on pastoral theology, but "Talks on Pastoral Work"[26] by Rev. T. Miyagawa is an unsystematic contribution to the subject. He does well to collect and classify articles that have appeared in his monthly the *Osaka Kodan*. Most of the articles come under three general heads: The Church, The Sermon and The Pastor; and this experienced pastor speaks intimately with great plainness on a variety of subjects He speaks also on the training of believers and church officers, on women workers, and women's societies, on evangelism and Bible teaching. All these subjects are touched upon lightly in a little volume which contains valuable suggestions for pastors. For missionaries the book is useful as showing how the educated pastor feels and how he expresses his feelings.

For Those Who are Without

We have had few works of late of an apologetic nature. In his "Ten Lectures on Christianity"[27] Rev. D. Ebina of the *Kumiai Kyokwai* speaks rather for those who are in the outer courts. He himself has written ten essays, and has asked four writers, among them Dr. Cosand, to write their views on Christianity in relation to philosophy, literature, politics and evolution.

Modern Thought

In the review for 1914, mention was made of five volumes in a new series called "Currents of Modern Thought."[28] The following volumes have been added to this series: The

25 Nippon Sei Kokwai Shuppansha, pp. 233, cloth, (No price stated).

26 *Bokkwai Hyakuwa.* Keiseisha, pp. 300, paper, ¥0.40. Though the book is supplied with *kana* readings, yet it is full of those words of learned length and thunderous sound which the educated have not yet ceased to use. The 71st talk is of special interest to missionaries.

27 *Kirisutokyo Jikko.* Keiseisha, pp. 323, cloth, ¥0.80.

28 Published by the Keiseisha for the *Doshikwai,* both in cloth and in paper.

Philosophical Basis of Religion, Life the Centre of Philosophy, A Study of the Ego, Meditations and Thoughts.

"Modern Thought and Religion"[29] contains expositions of thought before and after the time of Kant, and of the teachings of Haeckel, Spencer, Caird, Ritschl, James and Eucken. The book is a good example of the convenient way in which the work of Western thinkers is summarized and presented to Eastern readers.

Christian Ethics

Rev. N. Tamura, pastor of an independent church in Tokyo, says in the preface to his work on "Christian Ethics"[30] that from the study of Christian Doctrine it is natural to go on the study of Christian Ethics. Having already provided a text book on doctrine, Mr. Tamura provides the church with what is, I believe, the first work of this nature. According to his custom, Mr. Tamura does not quote authorities, but much work lies beneath these fifty-two closely written chapters. He reasons on the establishment, the discipline and the culture of the Christian character, and then goes on to speak in detail about its realization in the home, in society, in the State and in the Church.

St. Paul desires that those who have believed God may be careful to maintain good works. Mr. Tamura hopes that his book will come to be used as a text-book, and with an able teacher the book would serve as a good text for a needed kind of Sunday School class.

Ethical Education

We have often referred to the work of L'Abbé Ligneul in the fields of ethics and philosophy. Some years ago he had to leave the country on account of weakness of body, but the natural force of his mind is unabated, and from his retreat in Hongkong he continues to send over books for translation. One of these is called "The Culture of Men of Character."[31] In the beginning the writer says that, in view of the many men of character produced in Japan, it may seem presumptuous for him to speak on this topic. But he says that a residence of more than thirty years in Japan has made him familiar with the qualities good and

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29 *Kindai Shiso to Shukyo.* Keiseisha, pp. 459, cloth ¥1.30.

30 *Kirisutokyo Rinri.* "Homu" Sha, pp. 262, paper, ¥0.50.

bad of the people, and with the problems brought to the front by the rapid changes in the country.

At the beginning of the book are given the Rescripts on Education and "Thrift,"[31] and then follow three chapters on The Practical Education of the Japanese People, Moral Psychology, and Egotism, the Great Enemy of Mankind. There is a supplementary chapter on The Special Morality of the Japanese, in which the author denies that there can be any such thing.

"Sunday Talks"[32] consists of 35 articles which Rev. T. Okumura contributed to a Japanese newspaper in Honolulu. They are interesting, practical and suited for those with little education. They are in simple language, in good style, and are full of local colour. The preacher writes on such subjects as The Spirit of Service, Freedom, Perseverance, and Straight Speaking. He speaks in such a way as one might speak before a country *Seinen Kwai*, holding forth the Christian ideal of life without using Christian terms.

Social Reform

Colonel Yamamuro called attention, in a book reviewed last year, to the condition of slavery in which many women spend their lives. This year we have another book that should lead up to social reform. It is by another Christian, Mr. T. Kagawa, who while he was a student in the Kobe Theological School, lived among and taught the poorest of the poor in the city. The preface to the book called "The Psychology of the Poor"[33] was written at Princeton Theological Seminary where he is now a student. The book is a scientific study of poverty, and probably had the material appeared in English, it would have been under another title. The author studies the condition of the deficient and the causes of poverty, and then goes on to consider the effects upon the spiritual condition of the poor. He gives statistics for both Japanese and foreign cities, and refers to the investigations of various social reformers, but

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31 *Jimbutsu no Shuyo.* Sanzaisha, pp. 187, boards, ¥0.35. This translation by Mr. Yamaguchi is more simple than those by Mr. Maeda, who ordinarily does the work.

32 *Nichiyo Kowa.* Keiseisha pp. 139, paper, ¥0.30.

33 *Himmin Shinri no Kenkyu.** Keiseisha, pp. 654, cloth, ¥1.80.

he does not consider remedial measures directly. He paints a dark picture and a reviewer thinks that he might have found some "crystals among the broken tiles."

The book is commended by Prof. Yoneda of the Kyoto Imperial University, who says that it is the first systematic study of the condition of the poor. He thinks that there is room for criticism in matters of detail, and that some of the conclusions cannot be maintained, yet he is grateful for the investigations made and the material gathered.

It is fitting that Christians should lead in the matter of social reform, and it is a cause for thankfulness that Mr. Kagawa has been raised up for this work.

Out of the Depths

There may be those who shine naturally as "crystals among the broken tiles," but beyond doubt there are souls to be begotten again through the word of God. Of such we read in a book by Colonel Yamamuro called "Resurrected Men."[34] It is a Japanese counterpart of Begbie's "Twice Born Men," and it gives the life histories of three men who were born again and delivered from the three great lusts of the flesh. The author shows us in three pictures the depths of degradation and the heights of grace. He leads us to know things that we can hardly learn at first hand. He says that the book is without colour or polish and that the shameful facts recorded can be relied upon us as true to the full.

Colonel Yamamuro has published no other book in the past year, but his "Gospel for the Common People" is in the 91st edition.

Problems of Rural Life

As the report made by Captain Bickel on social conditions in the country shows, the country too has its problem. Mr. M. Sugiyama is a man who lives the life of those to whom he preaches in a rural district of Fukushima prefecture. He is a graduate both in Agriculture and Theology, and now while "making tents" on his farm, he talks the Word to the men and women about him. He has written a book that pictures the conditions of rural life, which are far indeed from ideal and he calls his book "The Ideal in Rural

34 *Fukkatsu no Hito.* Keiseisha, pp. 102, paper, ¥0.10.

Management."[35] The book is designed to arouse thought on the part of those in authority by presentation of facts and proposal of remedial measures, and would be of use to those who are working in the country districts.

Books for the Sunday School

The Christian Literature Society has undertaken the publication of two volumes for use by Sunday School teachers,—a translation in one volume of J. L. Hurlbut's "Outline Studies in the Old and New Testaments"[36] and a translation of C. A. Oliver's "Preparation for Teaching."[37]

A new edition, with a new title, has been published of "Training for Service"[38] by H. Moninger.

The translation of such books is comparatively easy, and it is hoped that they will prepare the way for the production of books arising from a knowledge of the conditions peculiar to the country. One such book, *Shukyo Kyoiku Shinshin,* was prepared by Dr. A. K. Faust in 1913.

The Influence of Biography

There are teachers who are born and methods of teaching which are made. Perhaps men are more often led to stir up the gift of teaching that is in them by reading the lives of teachers—in the wide sense of the word,—than by studying methods.

Life rather than theory seems to be coming to have attraction at present. Attention has been called in magazines to the life of that great teacher St. Francis of Assisi, and a booklet by Mr. T. Yusa soon went into a second edition. New works in English too have come out recently, but the work by Paul Sabatier published in 1893 has appeared in forty editions and in various languages in spite of having been placed on the Index Librorum Prohibitorum. This book was chosen by two translators here, and in October last two large volumes[39] appeared, of which that published by the Christian Literature Society will

35 *Noson Keiei no Riso.* Rakuyodo, pp. 348, cloth, ¥1.
36 *Kyu-Shin-yaku Zensho no Kenkyu.* Pp. 539, cloth, ¥1.30.
37 *Nichiyo Gakko Kyojuho.* Pp. 270, cloth, ¥0.75.
38 *Kyoju Teiyo.* Methodist Publishing House, pp. 273, cloth, ¥0.80.
39 Christian Literature Society, pp. 480, cloth, ¥1.75.
Rakuyodo, pp. 445, cloth, ¥1.80.

probably hold the field. Much work has been done on this translation. We are glad to see the names of two translators. Rev. K. Emura did the work in the first place, but in very many cases there was need to take the expert advice that Prof. I. Saito has given. The result is a standard translation of a standard work. Moreover Rev. E. Kashiwai has furnished for the reading world the necessary introduction to the original.

Lives of Missionaries

We have had in Japanese the lives of two pioneer missionaries, Dr. Hepburn and Archbishop Nicolai. We have now two lives of another pioneer, that meekest of men, Bishop C. M. Williams, who came to Japan in 1859 and who died forty-seven years later. His life has been worthily written by one of the senior clergymen of the *Sei Kokwai*, Dr. J. S. Motoda, and his work will always remain the standard book.

Did we not know that blessings upon the meek come in full measure in this land, it would seem strange that a series of articles on the life of a bishop should appear in the *Kirisutokyo Sekai*, the organ of the Congregational Churches. These articles have been collected in book form by Mr. T. Aritomi, who says that he had no direct relation with the bishop. The preface is written by Rev. Y. Naide of the *Sei Kokwai* who says that thinking of the bishop as a saint and a man of God, he never passes a day without recalling his example. Rev. M. Kawazoe of the *Nihon Kirisuto Kyokwai* says in a review of the book, that it should not be neglected in these days when men of saintly character are so much needed.

History of the Roman Catholic Church

Christians in Japan have not had hitherto in convenient form a history of the early missionary work in this land, but two works were published in the past year which will be of interest to all Christians, Japanese and foreign, as bringing before us some picture of the past.

Rev. W. Urakawa has prepared the first of two volumes of a history entitled "The Resurrection of the Roman

40 *Ro-Kantoku Williams.* Church Publishing Society, pp. 279, cloth, ¥1.

41 *Ro-Kantoku.* Kochosha, pp. 106, paper, ¥0.25.

Catholic Church in Japan." The work is based upon a recent work by F. Marnas entitled "La Religion de Jesus resuscitée au Japon,"[42] and various older works. In a supplement are given a great number of forms of prayers that have come down by tradition, or in writing, from ancient times; among them is a form of the Lord's Prayer beginning, "*Ten ni mashimasu, warera ga oya.*"

This work on the resurrection of the church comes together with one on the death of the martyrs, a history of which is prepared by the Dominician Order working in Shikoku, and is called "Lives of the Martyrs in Japan of the Order of St. Dominic."[43]

Roman Catholic Books for the Young

Roman Catholic books have been prepared almost entirely by missionaries.[44] Of late they seem to have paid special attention to making books for the young. There is a home series called *Kokyo Katei Sosho*, the fourth volume in which, entitled "The Child Jesus,"[45] is by Rev. W. Urakawa. Half the book consists of a life of Christ and the other half of a preparation for receiving the sacrament (*seitai no hairyo*), and prayers for use by the young. All is in simple language, and we have here a new attempt to put into print the prayer language of the lips.

Evangelistic Tracts

During the Evangelistic Campaign the Christian Literature Society has both supplied and stimulated the demand for tracts. Of the folder series of tracts fifteen numbers were published dealing with the essentials of Christian truth,—God, The Bible, Christianity, Christ, Man, Sin, Salvation, Eternal Life, The Christian Life, The Holy Spirit, Prayer, The Church,—and there were special numbers for Christmas and New Year. In the series is one tract called "Christianity in Japan," which was written by one of the

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42 *Nippon no okeru Kyokai no Fukkwatsu*, Nagasaki, Tenshudo, pp. 422, paper, ¥0.35.

43 *Sei Dominiko Kwai Nihon Chimei Den*, Matsuyama, Tenshu Kyokwai, pp, 435, paper, ¥0.35. The word *chimei* has long been used in Roman Catholic circles in the sense of *Junkyosha*.

44 These books are published in Tokyo, Osaka, Nagasaki and elsewhere, but all can be had from Sanzaisha (三才社), Urajimbocho, Kanda, Tokyo.

45 *Osanaki Iezusu*. Nagasaki, Tenshudo, pp. 340, paper, ¥0.15.

leading pastors and published in a widely circulated daily paper.

To meet special objections a series of booklets has been begun. In the country districts, especially, those who deal with inquirers have welcomed the terse pointed treatment of questions concerning the conflict between Christianity and the commonly accepted ideas on loyalty, filial piety, ancestor worship, and the Buddhist view of the universe. In this series there is one tract called "The Essentials of Christianity." It was written by two of the leading pastors for publication in a Tokyo daily paper. A translation of this unique tract is given in the Japan Evangelist for June, 1915.

The *Keiseisha* has begun to publish two series of tracts edited by Rev. K. Hoshino of the *Nihon Kirisuto Kyokwai*. Each tract contains thirty to fifty pages and sells for five *sen*. Among the "*Taisho* Evangelistic Tracts," tracts appeared on "Theism and Human Personality" and "The Greatness of the Human Soul." Among the "*Taisho* Faith Tracts," a tract appeared on "The Christian Heart" and "Morality and Religion." New tracts are appearing every month in these series.

The *Wa-Futsu Kyokwai* has published two more of its tracts by Roman Catholic missionaries on questions of social reform,—"The Disease of Society and a Good Remedy," and "A Solution of Present Day Problems."

Harmony of the Gospels

A large Harmony of the Gospel was prepared by Prof. Yoshizaki of the *Kwansei Gakuin* some years ago, but need is felt for a small inexpensive one to use in evangelistic work and Bible study groups. Rev. S. Abe of the *Kumiai Kyokwai* has supplied the need in a handy little book.[46]

Scripture Selection

In preparation for the Evangelistic Campaign in Tokyo, classes for training personal workers were formed, and as an outcome of his work in one of these classes Rev. En Kashiwai of the Tokyo *Shingakusha* made a selection[47] of Scripture passages for special study with inquirers, and to serve as an introduction to the treasures of wisdom and knowledge.

46 *Shinsen Kirisuto Den.* Keiseisha, pp. 158, paper, ¥0.15.
47 *Dendo-yo Seisho Bun.* „ paper, ¥0.10.

What is Shinto?

The question of the relation of Shinto to the State has been much discussed of late, so a brief exposition of Shinto[48] by Mr. T. Tanaka is timely. He considers what Shinto is, how it has been affected by Buddhism and Confucianism, its superstitions and its sects.

Stories for Home Reading

Translations of naturalistic literature abound, but there are few translations of novels suited for home reading. Among these there is one with a curious history; "The Mighty Atom," by Marie Corelli, was translated into Russian; the story was then told by Mr. Mitsui to Miss Suzuki who wrote it down and then put it in novel form.[49] The book was considered by the publishing department of the Holy Orthodox Church to be worthy of publication, probably because the conditions pictured are not unlike those that prevail here at the present time.

At least one translation of "Quo Vadis," called *Izuko ni Yuku ya*, has been made, but there is felt to be demand for another and Mr. Omachi has provided one which he calls *Kuo Vajisu*,[50] the Japanese transliteration of the title which the moving pictures have made well known.

Many years ago Mr. K. Gorai, now editor-in-chief of the *Yomiuri Shimbun* published in that paper a translation of a French story by Hector Malot called "Sans Famille."[51] The translation has always been popular in Christian circles and now a revised edition appears.

Essays possessing charm of style always find many readers. Among Christian writers, Rev. U. Bessho, editor of the *Gokyo*, who did so much in giving the hymns in the Union Hymnal their present form, is well known for his style of writing. He has collected thirty essays on various aspects of life. In a very appreciative review in the *Bummei Hyoron* the following opinion is expressed: "In the writer's own words 'man lives in his own heart rather than in the heart of others'[52] but his life never ends in his

48 *Shinto Kan-ken*, Christian Literature Society, pp. 82, paper, ¥0.15.
49 *Banno no Bibunshi*. Sei Kokwai Jimusho, pp. 211, paper ¥0.25.
50 Uedake Shoin, pp. 330, boards, ¥0.80.
51 *Mada Minu Oya*. Keiseisha, pp. 679, cloth, ¥1.
52 *Musashino no Ikkaku ni Tachite*.* Keiseisha, cloth, ¥1.

own little self. He lives and works in the heart of God and in the heart of Christ. His own heart goes out in sympathy to all that are thirsting and even to the animal kingdom."

Among Christian writers there are few women. Mrs. Hinata has published a collection of poems and essays of the new style. A reviewer says in the *Bummei Hyoron* that the writings reveal the heart of woman, but he finds her account of her Christian experience somewhat tedious. The volume is called "Silver and Indigo."[53]

Popular Libraries

In recent years various series of small books selling for ten *sen* have had great vogue, the material being in some cases carefully prepared. One of these series called *Gendai Hyakkwa Bunko*,[54] "The Modern Encyclopedic Library," has as a part thereof a religious series among which we find one on the Salvation Army and one entitled "Jesus Christ." The latter work is by Rev. K. Maejima of the *Sei Kokwai* who says that in writing the book he has used the works of Sanday, Moffatt, and others.

Daily Readings

With regard to another way of instructing the people, Dr. Nitobe says in the preface to a book of daily readings with the terse title 一日一言 (*Ichijitsu Ichigen*), "A Word a Day," that as every one likes to have spiritual food for each day, he had long desired to collect the sayings that had been helpful to him, and that at last an illness afforded him the opportunity to make a collection. He says that the selections should be intelligible to those who are without a knowledge either of Christianity or of English, and that any one with an elementary school education ought to have no difficulty in understanding the writings; but he probably compliments the average elementary school graduate too highly.

The selections are largely poetical and are prefaced by short introductions. The prose selections are also from Japanese writers. The book is one that will appeal to the educated particularly. The book was published by a

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53 *Gin to Ai.** Teibi Shuppansha, pp. 273, ¥0.85.

54 Jitsugyo no Nihon Sha, pp. 366, cloth, ¥0.65.

popular magazine and it has had a very wide circulation, thirty-two editions having appeared in thirteen months.

It was probably a Christian book, "Daily Strength,"[55] that set the fashion for books of daily readings. This book was translated by Mr. Sho Nemoto in 1909 and it is now in the seventh edition.

Still another book of this kind is "Daily Counsel for Mankind,"[56] a large volume compiled chiefly from the Chinese and Japanese classical writings by Rev. S. Uchigasaki of the Unitarian Association.

New Feature in Publishing

Lectures of an ethical nature have always been welcomed, help in moral education from any source being acceptable. Of late, it is said that publishers are welcoming works of a religious nature.

The *Kobundo* has begun a Religious and Ethical Series, No. 2 of which is a work by Rev. D. Ebina on "The Sermon on the Mount."

From reports of addresses by Rev. D. Ebina a volume of selections has been prepared and published by the *Daigakkwan*, another secular publishing house. The title is "Pure Talks on Aspiration"[57] and such subjects as the following are treated :—

A National Self-consciousness, A New Important Factor in National Education (Personality), The Acquisition of Personality, The Special Nature of Religion, The Brotherhood in the Religious World, The Confession of Peter, Better the Life of the Common People, The Folly of a Double Life, The Front and the Back of Modern Society.

The speaker touches on a great variety of topics under the above heads in that light way in which one speaks to an audience of young people. For example in speaking about the intercourse between young men and women he says only that while he desires to make it more intimate, yet it is dangerous to do so unless a high standard has been reached. He urges therefore that in temples, schools

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55 *Hibi no Chikara.* Methodist Publishing House, pp. 366, paper or cloth.

56 *Jinsei Nikkun.** Nippon Tosho Kaisha, pp. 980, cloth, ¥1.50.

57 *Kojo Seiwa,* pp. 258, cloth, ¥1. (Kana readings in part).

and homes, efforts be made to reach this standard, so that then—and then only—the ideal may be realized.

Conclusion

It is natural in this book dealing with the Christian forces to review the above mentioned books. But there are many widely circulated books that have a close relation with the spread of Christian truth. In conclusion, we call attention to a few of such books, and regret that we have no adequate discussion of the tendencies and forces revealed in these and similar works.

Counsel for the Nation

The changes are rung of late upon the word *kun*, 'instruction' or 'counsel.' We notice a few such books written from widely different points of view. It is not often that a Prime Minister writes a book of instruction for the people, but Count Okuma puts out many books although it is said that he himself never puts pen to paper. A typical work of his is entitled "Twenty Counsels for the People,"[58] and it is of the greatest value as showing how such a master in the art of popular speech conveys instruction, and also what instruction is being given to the people. Count Okuma voices the common sentiments in general. He begins by speaking of the State and speaks for the conservatives. He speaks of worship (*keishin*) and again speaks as a conservative. He speaks of such subjects as:—

The Constitution, The Family, Woman, Long Life, The Common Sense of the People, The Japanese as People of the World, Japan as a Sea Country, The Ideal of Universal Peace, and The Four Great Ideals of the Japanese with regard to Government, Education, International Intercourse and Universal Peace.

That prolific Buddhist writer, "Totsudo" Kato continues to send forth books. One of the latest is called "Popular Talks on the Spirit of the People."[59] He speaks in comparatively simple language on such high themes as:

Change in the Ideas of the People, The Strong Points and the Weak of the People of the Day, National Spirit and Local Spirit, The Development of the National Destiny, The New

58 *Kokumin Nijikkun.* Teibi Shuppan Sha, pp. 320, boards, ¥0.80.

59 *Tsuzoku Kokumin Sei Kowa.* Meiseikwan, pp. 244, paper ¥0.60.

Spirit of the *Taisho* Era, Industry and Buddhism, The Poems of the Emperor Meiji.

Concerning the relation between industry and Buddhism, he reasons that there is the same connection as between body and spirit, and then goes on to speak about religion.

A book of a lighter nature is "Common Sense Counsel"[60] by "Aizan" Aki. He writes in semi-colloquial style, and in a purely Japanese way under a great variety of titles, most of which it is difficult to translate into English. For example, he writes on: The Outer Man and the Inner Man; The Man who Does, The Man who Does not, and the Man who Can; Serve Rather than be Served. In the article under the last named title the author refers to Gladstone, and speaks of the significance of the word "minister," but he makes no reference to Him who came not to be ministered unto but to minister.

Buddhist Teaching

"Living Religion"[61] seems from its title to be a Christian book, but it contains the life stories of the chief founders of Buddhist sects. The language used, and the subject matter, is just that suited to a popular lecture. "I am going to tell the story of *Denkyo Daishi*, the founder of the *Tendai* Sect," says the author, "but to do so in detail would be tiresome, yet it is important to relate the facts in order, so I will give an abridgement."

Books on Buddhist doctrine are difficult to comprehend both on account of subject matter and of language; and this is true not only with regard to foreigners, but also to the younger generation of Japanese for whom such books as this are coming to be prepared.[62] The author is a teacher in the Toyo *Daigaku*, the University of the Orient, a Buddhist institution, and he has probably ex-

60 *Joshiki Kyokun.* Kokuchosha, pp. 138, boards, ¥0.30.

61 *Ikeru Shukyo.* Heigo Shuppansha, cloth, ¥1. The book was shown me by a well known minister who said that it was a good book for foreigners to read.

62 They look upon the various Buddhist doctrines as philosophy rather than religion, but the practices of the Zen sect are considered to have some practical value. A young friend after being engaged with important business operations went into "retreat" at a temple of the Zen sect for a work during which he was forbidden to think of worldly things.

perienced how difficult it is to interest ordinary students in Buddhist doctrine.

The readings of this book would enable one to get the leading facts concerning these well known leaders in the Buddhist world and at the same time to acquire the terminology necessary to enable one to talk about their work.

Messages from Emperor

The late Emperor Meiji was hedged in by ancient customs and Court formalities, but he spoke to his people through his poems which are very much quoted, as are also those of the late Empress who expressed her feelings in the same way. Of more influence, it is said, are the songs of the people than the laws of the land, and these brief poems in a way take the place occupied by songs in the West.

Prof. F. A. Lombard of the *Doshisha* University has made a selection[63] of ninety-three poems by the late Emperor, and has published the originals together with translations in which he has chosen to preserve the brevity and structure of the original by giving syllable for syllable. To take this course is better than to take the common one of expanding the little suggestive thirty-one syllable sketch and then making the lines to rhyme, but it seems that the translator has imposed an undue limitation upon himself. The following is an example of the poems in their highest form :—

God of Ise! Hear
My life-long supplication :—
Peace forever send
Through me unto my people
For this my reign empowering.

63 Imperial Poems of the Meiji Era. Keiseisha, paper, ¥0.60.

JAPAN

PART V

CHRISTIAN EDUCATION

CHAPTER I

EDUCATIONAL REVIEW

By C. B. Tenny

Plans for Christian Universities

In the field of Christian education the past year saw the publication of two interesting pamphlets. One was the "Report of the Promoting Committee of the Woman's Christian Union College of Japan," and the other bears the title, "Proposed Plan for a Christian University in Japan." Both of these have been widely circulated among the missions interested in higher education for young women and young men, and among the Mission Boards in America.

The plan for the Woman's College has been approved in general by a rather large number of missions having schools of *Koto Jo Gakko* grade, and by three or four Home Boards. Such missions as have approved the plan have appointed their representatives on the Board of Trustees. It is hoped that by the beginning of the school year in 1917, the College may open its doors to its first entering class.

The plan for the Men's University has been worked out with great care and much labour. It is based upon the present educational system, and sets forth what is needed if this system is continued.

Educational Reforms

Proposed changes in the educational system of the country were reported at length in The Christian Movement for 1915. After that volume went to press a third plan made its appearance, commonly known as "The Kikuchi Bill," from the fact that Baron Kikuchi, well known in educational affairs, was its author. The Educational Investigation Commission considered this, together with the two

other bills already before it. The discussion was earnest, not to say heated, at times. Finally on July 9th, 1915, the Commission by more than a two-thirds vote adopted the first article of the Kikuchi Bill, which provided that "An institution whose standard of admission is graduation from middle school or the equivalent, and which offers a course of four years or more, shall be recognized as a *Daigaku*. (*Daigaku* has hitherto been used only in the sense of University; this new use would make it more nearly equal to our College, but with University features added). Having thus cut the Gordian knot at one stroke, the Commission sent the Bill back to the Department of Education, that a government bill based on this fundamental principle might be drafted for consideration.

In the meantime, political unrest led to Cabinet changes, and on August 10th, Dr. Sanae Takata, President of Waseda University, became Minister of Education. This brought a friend of private schools to the helm, and has naturally had important bearings on subsequent developments.

On September 21st, the Bill drafted by the Department of Education after the Kikuchi model was submitted to the Commission. The full text of the Bill may be found in English in the "Japan Evangelist" for October, 1915 (page 414). The bill was discussed by the Commission at three full meetings, and on October 1st, further consideration of the Bill, together with the question of the disposal of the eight existing High Schools and the four Imperial Universities, was referred to a special sub-committee of nine, of which Baron Kikuchi was chairman.

Five meetings of the sub-committee were held, and the Bill, considerably amended, was ready to be reported back to the Commission. This was November 3rd. But the attention of the whole nation from about that time was centered on the Coronation, and after the return to Tokyo, the New Year festivities, quickly followed by the session of the Imperial Diet, prevented speedy action by the Commission. But at length on March 23rd, the Commission again met and the sub-committee made its report. As THE CHRISTIAN MOVEMENT must go to press, it is impossible to report any action later than this session of March 23. If

important developments occur in the near future it may be possible to notice them in the Appendix.

Since the adoption of the first clause of the Kikuchi Bill, which is intended to abolish the High School and to bring the University (*Daigaku*) directly on after the middle school, the discussion has centered on a few important points. In this review nothing more is possible than to touch these briefly.

The Purpose of a University

Considerable interest was aroused in the question of the "Purpose" of a *Daigaku*. The original reading was: "The aim of each University shall be to turn out persons equipped with a high standard of learning and character, and fitted to become leaders of society; and to make all possible researches into fields of learning." Strong opposition to the inclusion of character building in the clause developed, chiefly on the ground that as it was a necessary part of all education, it was invidious to mention it in connection with schools of university grade. The article was finally amended so as to read the same as Article I of the Charter of the Imperial University, which reads, "The purpose of a university is to give specialized education which is important for the nation's welfare, and also to enable students to investigate the most recondite principles."

Female Education

Another article that has called forth debate and repeated revision is the one relating to admission, which reads so as to admit to the university, graduates of all girls' schools which give the regular full five years course. It does not appear to be the purpose of the Government to establish special universities for women at present, nor to admit women to the institutions provided for men. But rather to leave the higher education of women for the present to private institutions. At the same time it is a noteworthy fact that the Bill submitted by the Department of Education provided for the admission of women into universities, and further that when the provision had been stricken out by amendment, it was restored at the urgent request of the Minister of Education.

University Degrees

It is by no means surprising that the question of the right to confer degrees has been often to the fore. As the Bill now stands, it provides that all institutions recognized under this ordinance as *Daigaku*, shall be granted the right to confer upon their graduates the degree of *Gakushi* (Bachelor). Further all *Daigaku* having Graduate Schools (departments) shall have authority to confer the degree of *Hakushi* (Doctor) upon such students as already have the *Gakushi* degree, and who do five years of satisfactory graduate work, at least two years of which are in residence, and also to others who shall submit theses which in the judgment of the Faculty are deemed worthy of such recognition. It is scarcely necessary to call attention to the fact that this provision, if really carried into effect, would remove one of the great disadvantages under which private institutions now labour. At the same time one can not but wonder if the claims urged by some against the Article are not well founded, and if the regulation would not give us in Japan an over supply of degrees. It is devoutly to be hoped that private as well as Imperial institutions shall have the privilege of conferring degrees: but it is also to be hoped that no action will be taken that will so change the character of Japanese degrees as to bring them into disrepute.

Graduate Schools

The Bill as submitted by the Department of Education made Graduate Schools, or Departments, compulsory. Any school recognized as a *Daigaku* must provide facilities for graduate study. This "must" of the original Bill was changed by the sub-committee to read "may," removing the obligatory character of graduate instruction and equipment. At the final session of the sub-committee, the Minister made an earnest plea that the original form be restored, and the Committee adopted what appears to be a compromise, but which in reality is not. The amended Article reads: "A *Daigaku* must provide a Graduate School (Department) and such equipment as is necessary for the proper carrying on of such work. However, for special reasons (*bawai ni yotte*) the graduate work may be omitted." In all the discussions in the press since this

Amendment was adopted, it has been assumed that this confers full freedom in the matter of having or not having a Graduate School Department. The Minister of Education is still quoted as desiring the compulsory form first recommended, and it remains to be seen in what form the Bill finally passes the Commission. It will very greatly modify the number and form of *Daigaku* established under the new ordinance whether the principle of freedom or that of compulsion is adopted.

Methods of Reform

But the fiercest struggle has raged around the question of the disposal of the existing Imperial Universities and High Schools. Leading members of the Commission are quoted as saying that the adoption of the first Article of the Kikuchi Bill last summer settled once for all the question of length of university courses. It was at first supposed that the sub-committee would bring in a plan for the disposal of the Imperial institutions. But it has seemed best to have the Department of Education draft the Bill that shall make clear the exact way those institutions are to be brought into line. Meanwhile the Department officials urge that the present movement is one to determine clearly the character of institutions known as *Daigaku*, and suggest that after this is accomplished, a new Commission be appointed to solve the perplexing question of the co-ordination of the Imperial institutions with the policy adopted.

Naturally there is the bitterest opposition on the part of all existing institutions to any such change as that proposed. The opinion prevails in well informed circles that even if the Bill passes the Commission in its present form, it will be greatly modified before it runs the gauntlet of the Privy Council and comes forth as an Imperial Ordinance. In fact it is anticipated that only through educating public opinion till the demand becomes imperative, are such sweeping privileges as those contemplated in the present Bill likely to be extended to private institutions, making them actually the peers of the Imperial Universities, which have long had a free field without competition.

CHAPTER II

THE JAPANESE LANGUAGE SCHOOL

By Frank Müller

The First Graduating Class

In June, 1915, the Japanese Language School graduated what was left of the pioneer class which entered in October, 1913, just after the School was reorganized under the present management. The School may thus be said to have come of age, and it is hoped that, like the vigourous young people in the School, it will increase in activities and usefulness as the years go by.

Numbers in the School

It was thought that as a result of the war the number of pupils would decrease, but while fifty pupils were registered during the session of 1914-15, forty-nine have been registered in the present session which ends in June.

Last June eleven graduated, and four who had nearly finished the course left the School. There remained twenty-five of whom sixteen entered the second year class in September, two joined this class from outside the School, and one joined later, making an enrolment of nineteen, of whom twelve remained at the end of March.*

The third session opened on September 24, with sixteen pupils for the first year class, and one special student. It seems to be difficult for all the new missionaries to arrange to arrive by September 20, and late comers kept arriving,

* During the present session the following missions have had representatives in the School. (The abbreviations used are the same as in the missionary directory in this volume):—
(1) A.B.F.M.S. (2) A.B.C.F.M. (3) A.B.M. (4) A.E.C. (5) E.A. (6) Luth. (A). (7) M.C.C. (8) M.E.C. (9) M.E.C.S. (10) P.C.U.S.A. (11) R.C.A. (12) R.C.U.S.A. (13) S.B.C. (14) S.D.A. (15) S.F. (16) S.P.G. (17) Y.M.C.A. (18) Y.W.C.A. (19) C.P. (20) E.P.

until, on November 29 a class of nine entered and one special student. Later, three others, who had some knowledge of the language entered this last class, making an enrolment of thirty new pupils, of whom five have withdrawn. These figures happen to be exactly the same as in the preceding session.*

All the pupils in these classes of the regular course are Christian workers, but during four terms we had a young man from the Philippine Islands who was preparing to enter a Japanese school. There have been in attendance also three missionaries from Formosa.

Special Courses

For those who have special needs the School provides special instruction. In this session there have been five such pupils—a business man, a private secretary, a missionary from Korea, a university professor, and a Japanese young lady who was educated in England.

Hours of Instruction

During the first year the more the dull ear can be quickened and the stubborn tongue trained the better. For this it is necessary to be much with a teacher, and having more teachers ready, we have been able to make a great advance in this respect. The first year class now meets from nine to twelve and from one to three. This is about the same as in the Nanking Training School, but we are not yet able to follow their practice of having one teacher for one pupil during part of the time—a happy adaptation of the Chinese Sunday School idea. At present we have an average of six in the four sections. The second year class

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* It would be instructive to compare the total number of missionaries arriving with the numbers entering the School, and this we can do approximately by examining the list in THE CHRISTIAN MOVEMENT for 1915. If we exclude missionaries in Formosa, teachers, and a few others who do not study the language, together with the few Roman Catholic missionaries arriving, we find that in 1913, 71 missionaries arrived and 48 in 1914. In addition to these there are 11 the date of whose arrival is not stated, but who are not entered in the list for 1914. We may assume therefore that 76 came in 1913 and 54 in 1914. Of those who came in 1913, 33 entered the School, and 24 of those who came in 1914. The time of entering the School is however not fixed by these dates. Of the language students who came in the past two years, therefore, about 44 per cent entered the School.

meets, as last session, from 1.30 to 4.45, and there have been from two to seven in the three sections.

At three o'clock all meet together for hearing a verse of Scripture, singing a hymn and praying the Lord's prayer. This session we began to teach the *hiragana* from the beginning, so that after two weeks the new pupils are able to join in the singing.

Teachers and Lessons

There are six women teachers and two men, while among the pupils the proportion of women to men is, at present, unusually low, it being twenty to seventeen.

It is hard to find women, and harder to find men, who have the gift of teaching, and who are willing to take the somewhat uncertain position of teacher in a school the supply of whose pupils may cease if new missionaries should not be sent out, or if they should be sent at once to the country to learn.

Having found teachers, we can greatly facilitate their work by providing the lessons they are to teach written out in full. One lesson is put on one card and enough are manifolded for the session's use only, so that revisions and additions suggested in the course of teaching can be incorporated in the following session.

Class Rooms

The School continues to reap all the advantages of being connected with the Tokyo School of Foreign Languages. The afternoon and special classes are held there, but since there are no rooms vacant in the morning, the morning classes have met at the Young Men's Christian Association building near by.

Course of Study

We are often perplexed when asked for a course of study or a syllabus of studies. In answer we have to tell *how* we teach rather than *what* we teach. During the first month the chief aim is to get the ear to distinguish the new sounds and tones. This being done the tongue will begin to reproduce the new mode of speech. During this period it is essential that the efforts both of the teacher and the taught be guided by one who knows how to apply the principles of phonetics.

At the beginning we are concerned with sounds rather

than sentences, but sentences are taught so that pupils can learn the sentence "tune."

It is a principle of the School that, except in phonetics, instruction shall from the very beginning be given in Japanese alone, and it has been a very great step in advance to get this principle recognized. It was formerly considered essential for the teacher to know English. "Since they know no Japanese I must use English," the teacher argued, but the true argument is, "Since they know no Japanese I must use only Japanese."

This principle determines the course of our lessons in the first year. From the beginning, sentences are taught, and sentences whose meaning can be conveyed through objects and actions. Building up on what is already learned we can in a session of thirty-six weeks teach a great many sentences and constructions that are fundamental. These sentences the pupils are caused to use over and over again, the work being done under four teachers. The only books used in the first year are the first and second readers, and these are used only as a basis for conversation.

In the second year, we continue this series of "daily life" sentences, and add a series of "religious instruction" sentences based on simple writings on religious topics. A third series of sentences is based upon the third and fourth readers, and this resembles the daily life series.

The time is equally divided among these three subjects, and each of the three teachers reviews his own lessons on three days in a week and those of the other two teachers on the other two days, thus keeping in close touch with all that is being taught.

There is no lesson in reading. The principle is that after one can talk it is comparatively easy to learn to read when occasion for reading arises. In the second year the pupils read the verse of Scripture that they heard the preceding day both in the written and in the spoken language.

Grammar and Helps

With regard to the study of grammar, it may be said that to us it seems to be more easy for the pupil to *learn* grammar than it is profitable for the teacher to *teach* it. Some want grammar and some do not. One of the latter class wrote

recently concerning a work on grammar, "I am thankful that I didn't have to learn all that stuff." Yet "that stuff" seems to be useful for some and each can get it in a time suited to his own needs. In the second year the teacher of the reader series gives some instruction in the conjugations from the Japanese point of view, and an introduction to the verb is given in the first year.

In the first year the director gives comments on the lessons that have just been learned and answers questions that arise—or professes inability to answer. It would be well if the second year classes also could have such help, and the Board of Directors asked a well qualified missionary to do the work but his mission would not allow him to take the time to do so.

School Year

The session opens on the Tuesday nearest September 20th, that is between September 17th and 24th. With two weeks holiday at Christmas and at the end of March, the session of thirty-six weeks closes before the heat of summer.

For those who come late there will be troubles. Some who have come as much as a month late have indeed caught up but at great expense of energy, and there may not always be teachers available to teach such late comers outside school hours. Those who are over a month late cannot catch up, and they may not be sufficiently numerous to form a class. Again, there may be no teacher available to teach a class. In any case, it is far better both for pupils and for school to join the regular class.

Those who come a few weeks before the opening of the school are requested not to take any lessons. Bad habits *may* be formed, and in any case, it is much better for class work that all should start on the same footing.

Correspondence Course

Some have to leave the School at the end of the first year to take up work in teaching. Six have continued the school course, using the same cards that are being used in the School at a slower rate.

After completing the two year course of the School, some are required by their missions to take a third year course. For these a course of reading has been laid out. There are lessons in the seventh reader accompanied with detailed

printed instructions by the head teacher for the guidance of the teachers. The head teacher has also provided a new version of St. Mark's Gospel in colloquial with instructions for teaching the pupil how to turn the literary language into colloquial.

For other religious phraseology the reading of, and talking about *Kirisutokyo Hyakuwa* is prescribed. On nearly every page passages are marked to which special attention is to be paid. For those who are learning to *recognize*, not necessarily to *write* the characters, the side readings of a few are blotted out on each page so that by the time the end of the book is reached over 1,000 will be marked.

For every-day language an expurgated and revised version of some fairy tales is marked for study.

Provision will be made for giving written examinations, but oral examinations must be left to the missions concerned. Fifteen former pupils, and four from the outside, take this course, wholly or in part.

Summer School

At Karuizawa last year the second session was held of a summer school for pupils of the School. Some wanted to prepare to enter a section of the second year class slightly in advance of their own. Others wanted to review and to keep up some practice of the mother tongue. One who had not been in the School studied in order to enter the second year class. For another the School sent a teacher to his summer resort.

Classes will be formed this year to meet the demand which will probably increase. The head teacher in the School has private classes at Karuizawa in addition.

Self-support

With regard to missionaries the aim is to charge each mission according to service rendered to its members rather than to ask for an annual grant. It may be necessary to increase the fees in order to make the School independent, so far as this service is concerned, of a guarantee fund.

Need of Courses for Business Men

Beside the needs of missionaries there are the needs of others who are for various reasons desirous of obtaining more or less knowledge of the language. For such as these there is

need of an institution to which they can go for advice or instruction. There are signs that British and American business men are coming to realize that they must do at least as much in the way of learning the language as the Germans have done. They will probably demand more facilities for learning than exist at present. "I know of several who would study Japanese," said one of the business men in the School, "if they could get the same instruction that I am getting."

Moreover advance has been made, and is being made, in methods of teaching and in the provision of helps. An institution is needed to keep growing and to keep in touch with these advances. For example, last December a Conference was called of the six language schools in China, and without an institution we could hardly have profited by the experience that they have gained. In order to keep such an institution in existence during lean years when pupils are few, and to enable it to render intangible services, it is desirable to have some funds to draw upon.

Study in the School and Study in the Country

"Is there any consensus of opinion as to whether it is better to study in the Language School or in the country?" This question has been asked by the Secretary of a Board of Missions and it may be in the minds of many. In partial reply, attention may be called to the following considerations.

There probably never will be any *consensus* of opinion. The question will be settled practically, as it has been hitherto. Those who have been satisfied with the attainments of pupils who have been in the School will continue to patronize it. Those who are satisfied with the policy of training missionaries from the beginning on the field will continue that policy. Others may venture as an experiment to send a pupil or two to the School to get data for their guidance.

Such slight data are not sufficient, but they naturally determine policy. One whose opinion is weighty says of a pupil who was made a test case:—

"I think that he would have got, under our traditional handling, everything he has brought away from Tokyo, and that he would have in addition quite a number of things that he does

not have yet, nearly a half year after leaving the School. But of that no one can speak positively, for we do not know what he was when he went to the School, or what amount of effort was involved in bringing him to the point he has now attained."

The later admission is significant. The writer might have added, "And we do not know that the following of our methods would have resulted in his being able to *speak* as he does."

The fact is that one man's meat may be another man's poison, although this is the exception rather than the rule. For one with a good ear, a nimble tongue, a lively disposition and an independent turn of mind, it may be better to take his own way and form his own teacher.

Moreover, that which is suited to one at a later stage of progress may not be suited to another who has hitherto thriven on that fare. In a paper read at the Nanking Conference, the Director of the Peking Training School expresses the opinion that the second year studies should be elective so that each could follow his own bent and study to meet his own demands. The truth of this is recognized here, but we cannot put the recommendation into practice because we have so few pupils, and so few teachers are available. The only way practicable at present is for the pupil to go to the country, where he can indeed follow his own bent to his heart's content. A missionary of the widest experience wrote as follows:—

"After the pupil has found out how to study, it seems to me that the chief essentials in a teacher are that he uses good language and that he is willing to correct the mistakes of the student. It does not seem to me that *at that stage* it is so essential to have him direct the studies of the pupil. In fact, one with fixed theories and methods of teaching might be a hindrance to the independence that a person the age of our people ought to be able to use wisely. Perhaps one trouble with schools, or with prescribed courses of study, is that they do not sufficiently leave the pupil to follow out his own tendencies. In the beginning he needs guidance: after a while he may do better if free from restraints.

"I am very strong in the belief that our ladies should have lady teachers. Some of our ladies are criticized for having too mannish modes of speech.

"Where possible, it is desirable to have a teacher who does

not know English. His own language is affected by such knowledge, and the natural laziness, which most of us have to some degree, tempts the student to seek explanations in English when it would be possible with a little breaking of bones to get what he wants through Japanese.

"There is one thing, to be borne in mind—the preparation of the missionary for his work includes other things than learning the language. There are many things about Japanese life and customs he ought to know. This needs to be remembered in connection with those who are to teach in schools whose pupils are not drawn merely from the cities in which the schools are located. · The teacher needs to know something of the kind of homes from which the pupils come and into which (this applies specially to girls) they will go. If the new missionary who is to be a teacher is allowed only two years for study, it is very important that the second year be spent where he sees the people in their homes. If three years are given for preparation, the third year may be spent in that way, and the question of where the second year shall be spent is modified by that possibility."

Problems to be Solved

Most of the missions theoretically allow two years for the study of the language, but the proximate needs of the work frequently are allowed to outweigh the ultimate needs of the worker who all too often is called to a position of responsibility within the two years. Nearly all who go to the country in the second year, find that the time devoted to the acquiring of the language both directly and indirectly is very much less than it was when their work was laid out for them in the School.

The problem of how and where to teach the language to each young missionary at each stage of his progress is by no means a simple one. It is not a problem that concerns the Language School, as such. But the School is used as an organ of the Federated Missions, so it is proper to call attention to the problem here although there is not space to discuss it adequately.

JAPAN

PART VI

OTHER CHRISTIAN ORGANIZATIONS AND ASSOCIATIONS

CHAPTER I

YOUNG MEN'S CHRISTIAN ASSOCIATION

I—JAPANESE YOUNG MEN'S CHRISTIAN ASSOCIATION

By Galen M. Fisher

National Convention

The Fifth Convention was marked by the adoption of the constitutional changes needed to complete the affiliation of the Korean Associations with the general Association movement of the Empire. The Hon. Yun Chi Ho and others from Korea were warmly received. The proposed Amendment which would allow the individual basis for active membership in addition to the church membership basis was defeated by a narrow margin, after a long debate. Mr. Yun who understands Japanese well, in speaking of it said: "I have been immensely impressed by the constructive evangelical tone of all the Japanese leaders I had heard that the Japanese churches in Japan were very lax, and I expected there would be some radical heresy ventilated in this debate, but even on the part of those who would like to see a purely individual, non-church-membership basis there is an equally ardent devotion to Christ."

National Conference Plant

The annual convention and the summer conference met in the newly erected conference buildings near Gotemba which have been christened *Tozan-so*, which means "Eastern Mountain Estate." These buildings, unpretentious as they are, may in time come to mean for Japan what Northfield has meant for America, or Keswick and Swanwick have for England. The plant to date has cost 12,000 *yen*, half of which has been given in Japan, half of it by California

friends. The conference was attended by 140 delegates, all of whom were delighted with the buildings and the scenery and the tonic air. The buildings are too small for so many delegates, and it is to be hoped that another dormitory can be put up before summer.

An interesting comment on the spirit of the summer conference was penned by a Buddhist who was present for the sake of comparing it with the corresponding Buddhist conference. He wrote: "The Buddhist aim is chiefly intellectual, the Christian aim is spiritual and moral. The Christian conference exalts unselfish service, evangelism, and organized effort for others; the Buddhist conference lacks all of these. The Buddhist conference has no roots and bears no fruit, whereas the Christian conference is one stage in the continuous process of life and work, giving training and impetus for service throughout the Associations all over the Empire." His only criticism was that the Christian conference made him feel a little as though he were in a straight-jacket, for "Christianity insists on dominating the whole personality whereas Buddhism does not impose any harsh limitations."

New Buildings

The year has witnessed the beginning of three substantial buildings: for Yokohama City Association on a site facing the city park; for Tokyo Imperial University on the avenue nearly opposite the main entrance of the University; and for the gymnasium of Tokyo City Association. Funds for all three were contributed by friends in America, but the sites were provided almost entirely by Japanese gifts. More remarkable in some ways than any of the above is the Association building recently completed at Moji at a cost of 35,000 *yen*, all of which was raised in Japan by the indefatigable efforts of Hon. H. Nagao, Chief of the Government Railways in Kyushu.

Bible Study and Evangelism

One of the notable events of the year was the publication of Dr. Fosdick's "Manhood of the Master" through the Christian Literature Society. The course was first published serially in the "Pioneer," and was made the text for the groups at the summer conference. Since then it has been widely used, in Government colleges, and among railway employees and

business men. Chief-Justice Watanabe declared it was the best Bible study book he had seen for years. Thirty-three college men in Kyoto studied it intently for several months under the guidance of the translator, Prof. Kurihara.

In the City Association there are many ordinary Bible groups, but the larger number of Bible students are in the educational classes. There is a total of at least 2,500 pupils in these classes receiving systematic biblical instruction.

The Associations have attempted no separate evangelistic movement, but have co-operated everywhere with the Union Evangelistic Campaign. Osaka Association Layman's Evangelistic Band, which was organized by an ex-mechanic, now an assistant secretary, has helped in twenty tent meetings, and sent out 165 speakers to help churches throughout the city and vicinity. At Kyoto when one of the speakers, a dealer in charcoal, was testifying, an Imperial University student became so impressed that he rushed out into the street and urged passers-by to come in. Six persons professed conversion at this meeting, one of them a dancing-girl who is still a faithful inquirer. Three of these six have joined the church. In the City Association night schools, chapel services are held at least once a week. In Kobe when one of these services was being addressed by a Christian business man, the night school attended in a body, and at the close sixty-six men signed decision or inquiry cards. They were organized into "The Sixty-Six Club" and met for regular instruction from spring until mid-summer. Several of them have been received into the churches.

The Physical Department

The presence of a trained physical director, Mr. Brown, has given impetus and guidance to physical training both in Tokyo and in Kobe districts. In Kyoto there have been over a hundred men receiving regular training each week. Even during the summer eighty-five men gathered at six every morning. They called themselves "The Early Rising Society." Their example was contagious, resulting in the organization of a city-wide early-rising society which gathered 20,000 school boys in the Palace Park for union

calisthenics and for mountain climbing. In Osaka the city authorities have opened the first fully equipped playground in the Empire. This was brought about by the patient persuasion of Mr. Gleason, and the expert counsel of Mr Brown. Plans for the Eastern Athletic Association Games, popularly called the Olympics, which are to be held in Tokyo in May 1917, are already under way. Mr. Brown is executive secretary of the committee of preparations, and has been called on to coach 100 men from the eight leading colleges of Tokyo.

Secretaries

The staff of secretaries has been increased by the arrival of Mr. Converse, and Mr. and Mrs. Barnhart, the latter coming out as physical director for Seoul. Mr. Hibbard is still in America directing the activities of seventy American secretaries who are at work among the prisoners of war throughout Europe. Mr. Takiura, student secretary for Tokyo, resigned on account of ill health, and was succeeded by Mr. Ishida, a graduate of the Imperial University.

Other Developments

The Association in Formosa has entered a new era. A secretary, Mr. Fukatsu, has been placed in charge, and the Board of Directors has been reorganized so as to consist half of Formosans and half of Japanese.

Kyoto Association, as a representative of the brotherhood, rendered a much appreciated service at the time of the Coronation, by throwing its building open as a headquarters for visitors, and by distributing all over the Empire, a map of Kyoto and circulars giving an idea of the strength and scope of the Christian movement.

Again last winter Christmas trees were sent to the Teutonic prisoners of war in Japan, and this spring German books to the value of $300, sent from Leipzig through the generosity of American and German friends, have been distributed.

The small endowment of the National Committee has been enlarged by the receipt of *yen* 10,000 from the estate of the late Dr. E. R. Miller. *Yen* 2,000 of this amount will be expended in erecting an additional dormitory at the Gotemba conference plant. The income from the balance will be used chiefly for the training of secretaries.

One of the vigourous new enterprises of the year is the English Club of Tokyo Association, now divided into two sections, one of which is composed of young business men, the other of students.

The Central Korean Association in Seoul now has the largest plant in the Empire, including besides regular features, a thriving industrial school and a gymnasium. Its religious work keeps pace with the other departments, having over 1,000 men in Bible classes every week, among whom are 177 students from various Government schools.

II—CHINESE YOUNG MEN'S CHRISTIAN ASSOCIATION, TOKYO

By C. D. Hayes

Decrease in Number Continues

The decrease in the number of Chinese students in Japan, begun in 1914, was greatly accelerated by the Japanese demands on China in January, 1915, and the negotiations that followed. Of the 4400 indicated by the school registration in April 1914, there remained in September 1915, only 2,700 ; 2,400 of these in Tokyo. The recent disturbances in China have caused still others to return home, but a few new men continue to arrive, so it is not likely that there has been any considerable decrease since the above figures were secured. With decreasing numbers has come a corresponding increase in grade of scholarship, and it is probable that on the whole the Chinese students now in Tokyo rank higher in this respect than those of any previous period.

With only about half as many students in the city as last year, our work was naturally affected in some respects. The educational classes in preparatory English and Japanese, so successful for the past few years, have ceased to be a factor in our work now that so few new students are coming to Tokyo. With the disappearance of these classes, the Association loses its strongest drawing card, and hence the number in our membership has fallen off decidedly.

Advance in Physical Work

Fortunately we were in a position to continue the development of our Physical Department, which has shown steady advance in service given and interest aroused throughout the year. In addition to the more active students who come to the gymnasium just for the fun of the games, we have been successful in our efforts to reach men of the class most needing exercise. We continually hear of men failing in health and going to pieces, physically and sometimes mentally, through overstudy and neglect of their bodies. In combating this evil a field of great usefulness opens up to us. A flourishing Bible class is recruited chiefly from the gymnasium classes.

Religious Work Encouraging

In spite of the decrease in numbers, and the unrest caused by the disturbed political conditions, there was no marked falling off in our religious work. The Association Bible classes and religious meetings were nearly as well attended as in preceding years. In the two churches for Chinese students in Tokyo, seventy men were baptized during the year ending September 30th, and from some of these who later returned to China, have come reports of activity in Christian service among their friends there. The great influence exerted upon their return by students thoroughly won to Christ while here, continues to be the most encouraging result of the work among Chinese students in Japan.

CHAPTER II

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

By Ruth Ragan

Personnel

The past year marks the beginning of the second decade of Young Women's Christian Association work in Japan, and there are many definite circumstances to record which will affect greatly the future work. One is the resignation of Miss Macdonald, who for ten years was the national secretary. To her untiring zeal and efforts is due the marked growth and development of the work. She has seen it through the pioneer stage, and has won many friends for the Association. Her going was a great loss, but although it seems almost impossible to go ahead without her, it certainly would be no credit to her work if we did not successfully build on the foundations she has laid. Another circumstance which marks an epoch is the coming of Miss Kawai into full secretaryship of the National Association. For the past three years she has given part of her time to teaching, but on her return from New York where she has been attending the Y.W.C.A. Training School, her whole energies will be given to the executive work of the Association. Miss Taka Kato has come into the work as general secretary with Miss Page of the Tokyo City Association. This means a great step in advance, for the work in Japan will become thorough and permanent in proportion to the number of capable, well-trained Japanese secretaries who undertake it. A fourth epoch-making circumstance is the completion of the Tokyo City Association building, which is a tangible witness to Japanese people to the reality of the Association movement. Many new

Association friends can be credited to this building. The work in Yokohama shows such promise that the National Committee, when asking recently for new secretaries for Japan, included a second secretary for Yokohama to help Miss Baker. Our friend, Rev. E. Rothesay Miller, who died last summer, left to the Association Corporation his property here in Tokyo, to be used for the benefit of girl students in Tokyo. This means a gift of something like *yen* 20,000 for use when the time comes for some new large undertaking in the Tokyo work.

Changes

Several changes have taken place during the year. Miss Matthew, who for five years was general secretary of the Tokyo Association, has been appointed National Secretary to act with Miss Kawai. Miss Marion Osgood, who had been in the Language School for a year, resigned from the Association to be married. Miss Emerson came from the United States in September, and is studying the language at present before being appointed to an Association. The national office assistant and the Yokohama assistant have both resigned, and will be with us only until the end of March.

The real work of the National Committee has been handicapped a great deal because, owing to Miss Kawai's absence, Miss Macdonald's resignation, and the delay in the appointment of her successor, there have been only two people to do the work at headquarters, and the accomplishments of the past few months are not startling.

New Associations

During the year 1915 four new Student Associations were affiliated with the National Committee, making a total of twenty-four Associations with a membership of 2,673. Besides these affiliated Associations, the Kawamata Rest Rooms for factory girls were opened by a former Yokohama member who keeps in touch with our national organization. The office has been trying to keep in closer touch with the student Associations. At the suggestion of the finance committee, and after preliminary work at the summer conference, the Associations were asked to contribute twenty per cent of their membership dues to the general work of the National Committee, and they have responded

well to this request, besides making a contribution towards the salary of the Japanese National Secretary. At the time of the World's Week of Prayer they also took a special collection for the world's work. The latest reports show that there have been fifty-one voluntary Bible classes with an enrolment of 553; six mission study classes enrolling 208; over *yen* 300 was given for missionary and philanthrophic purposes; and at least one hundred girls were helping in twenty-six Sunday Schools, while several Associations were doing real social service in telephone offices, factories and electric companies; more than one hundred and eighty Association members had been baptized.

Summer Conference

The Summer Conference was held as usual, Miss Okonogi and Miss Hoshino being the leaders. 184 people were present, of whom 143 were regular delegates. Nineteen non-Christians were present. Of the twenty-three Associations belonging to the National Association nineteen were represented. Girls from thirty-four schools were present, six of these schools being Government, seven private but not mission. The conference ended with a deficit of nearly *yen* 100. It is hoped that we shall come to the day when the conference can pay its own expenses. At the conference last year especial attention was given in the Association hour to the work of the various committees, and this winter, articles have been running in the magazine concerning the work of these committees. We are desirous of having these printed later as separate leaflets on Association work for the use of the Student Associations, especially for the officers and chairmen of committees.

The Magazine

The magazine has a subscription list of about 1420, 100 copies of which have been sent to Japanese in foreign countries. The magazine is still running a small deficit, but so far this fiscal year has very nearly paid for itself. For the benefit of foreign subscribers who wish to keep in touch with Association work, an English page has been printed for nearly a year. Several girls' schools have advertised from time to time. Miss Kawaguchi has shown herself very

capable in the way she shouldered the responsibility of the magazine, for which she has done almost all the necessary work during the past ten months.

In Regions Beyond

Besides the regular correspondence with the World's Committee and various national committees supporting secretaries in Japan, many letters have gone introducing friends to other Associations or individuals. When the Red Cross contingent went to England, letters were sent to San Francisco, New York and London, and the contingent was met and entertained as far as possible by Association people in all those places. Three young girls seeking their fortune in America were sent to an Association and looked after. The Japanese Association in Los Angeles wished to have a library, and books amounting to nearly one hundred *yen* were chosen and sent from Tokyo. A *Ryokosha no Tomo* (Friend of Travelers) badge was sent to the Japanese Association in San Francisco for the use of the secretary who met Japanese girls at the boats. Lantern slides showing Japanese scenes and Association pictures were made for the Canadian National Committee. Lists of books for Japanese girls to read were sent to two inquirers; many books for the libraries were put into the Tokyo and Yokohama Associations.

The Future

As we look forward much larger possibilities loom up. Hitherto the time and energies of the two national secretaries have given largely to the Tokyo Association work. But now the Tokyo Association certainly needs no more direct supervision from the National Committee through its secretaries, and this means that the time and attention of the national secretaries can be given more largely not only to the Student Associations in and outside of Tokyo, but to the organization of other city Associations. For years other cities have asked for organization, and have had to be refused on account of lack of secretaries, but now even though no new secreteries were forthcoming for some time, the national secretaries could do in one other city at least what they formerly did in Tokyo. The national office secretary can carry on a great deal of the ordinary work of the National Committee,

and free the executive secretaries for more important matters. Besides the direct organization of other cities, there are some big problems to be tackled which have been only discussed so far, such as travelers' aid work, and the emigration of women to foreign countries, and these show increasingly that there is a big field for our utmost energies.

CHAPTER III

THE JAPAN UNION OF CHRISTIAN ENDEAVOR

By J. H. Pettee

Including only those organizations that are really active, there are to-day 115 Societies of Christian Endeavor in Japan, the same number as reported last year, although new ones have been organized during the twelve-month. Eighty-three of these are senior and thirty-two are junior Societies. The members number 2,327 and 929 respectively, a total of 3,256. So far as reports have been received, these Endeavorers raised last year for their local work, church, or C.E., 338.94 *yen*.

Annual Convention

In order to utilize to its full extent the visit to the Far East this spring of Dr. and Mrs. Francis E. Clark, founders of the Christian Endeavor movement, the annual convention was held two weeks ahead of the usual date. This twenty-fourth annual gathering which was held at Osaka, March 4-6, was the most satisfactory convention for several years past. It naturally centered about Dr. and Mrs. Clark who gave very helpful addresses. The other leading speakers as well were without exception men identified with the Endeavor movement. It was decided with great unanimity and heartiness to strive to double the Society's work, number of societies, and general efficiency during the coming year.

Change of Headquarters

Consequent upon the recent removal of the president, Rev. J. H. Pettee, D D., and general secretary, Mr. T. Sawaya, from Okayama to the capital, it was decided to move the headquarters of the Union to No. 12 Honmura-cho, Azabu, Tokyo. The Society publishes a monthly magazine

Kwas-seki (Endeavor World), and by tours and its literature aids the evangelistic work of the churches and that of the Japan Sunday School Union. It receives an annual grant-in-aid of one thousand dollars from the World's Christian Endeavor Union, and about four hundred *yen* is raised in Japan. Next year's convention will probably be held in Tokyo.

CHAPTER IV

THE SUNDAY SCHOOL ASSOCIATION

By H. E. Coleman

The Opportunity and Need

The anticipation of the holding of the next World Convention in Tokyo has already brought the Sunday School to the attention of many prominent people who had not known much of it before.

The Promotion Committee are making plans for the entertaining of the Convention, and have agreed to raise the necessary funds. The steamship companies and the Imperial Government Railways have promised all possible co-operation. The General Committee was appointed and partially organized when it was decided by the Worlds' Committee to postpone the Convention on account of the war. The machinery therefore is ready to put in motion as soon as it is decided when the Convention is to be held.

The visit of Baron Shibusawa to the United States at the end of last year was very timely, as he was brought into touch with Mr. Heinz, Mr. Wanamaker, and other members of the Executive Committee of the Worlds' Sunday School Association, and brought back new enthusiasm and interest for the Convention plans in Japan.

The postponement of the Convention has made it possible to take up active work for the promotion of our own Sunday School work, which we would not have been able to do now if the Convention had been held this year. Upon the return of the specialist from his year of study, the Sunday School Committee of the Conference of Federated Missions took up with him a definite programme of work to carry on. To help solve the greatest difficulty and to

answer the question most frequently asked—how shall we obtain trained teachers—a programme of Teacher Training has been developed by the National Sunday School Association in co-operation with the Sunday School Committee. This programme includes a summer training school at Karuizawa; city training schools; institutes for two or three days in various centres; and a standard teacher training course to be followed in classes or individually by correspondence.

City Training School

The first city training school to be organized according to the modern educational standard has been started in Tokyo. It is organized on a two year basis, and has one session per week for thirty weeks in the year, with three lecture periods each session. The registration for the first term has reached 160, each student paying one *yen* for the fifteen weeks, and all interested are highly pleased.

The Course is as follows:

A. Bible Study, sixty hours.
   a. Old Testament History and Geography.
   b. Biblical Manners, Customs and Religious Ideals.
   c. Life of Christ.
   d. Apostolic Age.

B. Organization and Conduct of the Sunday School.
   General Lectures 15 hours.
   Principles 15 hours.
   Special Problems 15 hours.

C. Departmental Specialization, thirty hours.
   (Choice of two of the following.)
   a. Beginners (4, 5), b. Primary (6-8), c. Junior (9-12.)
   d. Intermediate (13-16), e. Senior (17-20.)
   f. Adult (21 and over), Home Department and Cradle Roll.

D. Educational Subjects.
   a. Educational Psychology 15 hours.
   b. Child Psychology 15 hours.
   c. Principles and Methods in Teaching 15 hours.

The School will give credit for Bible study of an equal amount, and of high standard, when taken in Christian schools.

Standard teacher training certificates will be awarded to those completing three courses under *A.*, two courses under *B.*, one course under *C.* and courses b and c under *D.*, and after they have had practical experience in at least five Sunday School sessions.

Graduation from the School however, requires the completion of ten courses, with an average of eighty per cent in attendance and seventy per cent in examination or class work. It is hoped that schools with something of this same high standard will be organized in the other large cities of Japan.

To meet the need of Sunday School teachers in the country, plans are made for a summer training school at Karuizawa to be held this year, July 11-25. Six lecture periods will be conducted each day. The work includes two Bible courses, one course in child study, one on the teaching process, with one half of the course adapting the teaching to the primary, junior and intermediate departments.

Sunday School Institutes

Country workers are also to find help in Institutes. A very good Institute was held in Sendai this year, but the first full three days Institute to be conducted with an educational programme in harmony with the training school, was held at Kanazawa in February. This Institute was planned for by a local union committee, and in all about a hundred workers from the different denominations attended. The programme was rather strenuous, with seven lectures (including two round tables) per day. The programme included Bible study, child study, conduct of the Sunday School, teaching, story telling, social service, hand work, and the one room Sunday School.

The thing however needed to make such Institutes effective, is to have a study course to recommend which can be followed throughout the year. This is now provided in the Standard Teacher Training Course which has just been issued, and was introduced at the National Convention at Nagoya. The course is divided into six divisions : 1. Bible

Study, 40 hours; 2. Study of Childhood, 15 hours; 3. The Teaching Process, 15 hours; 4. Principles and Methods of Sunday School Work, 30 hours; 5. Observation, (10 reports half on Sunday School work and half on child life); 6. Practice Work in Teaching.

The text-books are fixed and additional readings required. The course can be studied in groups or individually by correspondence, and the examination taken by correspondence through the National Sunday School Association. It is believed that graduates of this course should make efficient teachers.

Buddhist Efforts

The need for all this emphasis on training teachers is made more apparent through the Buddhist movement in adding to their Sunday School work in commemoration of the Coronation, and their realization of the need of reaching the children. The *Yomiuri* newspaper for March 18th, 1916, reports that there are already 680 Buddhist Sunday Schools with 110,000 children, and that they expect an increase of 120 schools and 10,000 children during April. They are working to establish 1,120 schools, and hope to enroll 228,000 children within a certain time. The relation between the Buddhist Sunday Schools and the primary schools is reported to be very friendly, and the means of increased opposition on the part of the teachers to the Christian Sunday Schools.

If Christians do not realize the importance of this work and put money and men into it, after the children have been taught to sing "My blessed Buddha's praise" for a few years, and their minds are full of opposition to Christianity, the work of evangelization will be infinitely harder.

CHAPTER V

SOME PHASES OF THE PEACE MOVEMENT IN JAPAN

By Gilbert Bowles

After a brief reference to organized peace activities in Japan, this review will deal principally with outstanding characteristics of the year, referring readers to the last annual issue of The Christian Movement for a general review of work undertaken.

Publications

The Japan Peace Society and the American Peace Society of Japan continue to co-operate in the monthly publication of the *Japan Peace Movement*, certain forms of publicity work, join tconferences, public meetings once or twice a year, the facilitation of exchange visits between Japan and America, and the study of questions affecting the relation between the two countries. The Peace Committee of the Conference of Federated Missions seeks to study and to promote activities favourably affecting international good-will as related to world-evangelization.

Japan Peace Society

Throughout the war, the Japan Peace Society has steadily held on its way as a peace society, notwithstanding the earlier attempts to get the Board of Directors to make a public declaration justifying, for the sake of international peace, Japan's entrance into the war. Though the policy of work is not as aggressive as many would like to see, it is steady and continuous.

Propaganda

The whole international situation is keenly felt in Japan. Before the outbreak of the war, Japan was responding in an encouraging way to the influences of the world-wide peace

movement. Until the war closes and constructive peace workers in all the great nations can get together again and give a new lead to world thought, it does not seem probable that peace workers in Japan can undertake very aggressive work in the way of peace propaganda.

On the other hand there is abundant evidence that there are many influential and representative men in Japan who are eager to see the world take more advanced steps in the direction of international co-operation. The following paragraphs from an article in the January number of the *Japan Peace Movement*, by Viscount Kentaro Kaneko, Member of the Privy Council, ex-Minister of Justice, are representative of this phase of Japanese thought:

"It is reasonable to believe that the experiences of the present war have been so bitter that when peace is restored the nations of Europe will be morally and economically compelled to devise some means of international co-operation in order to prevent the recurrence of the same scenes of bloodshed and destruction. What form this co-operative international organization will take I do not know, but that it must come in some way I thoroughly believe.

"Even while the great war rages, men of good-will and world-wide vision should be giving time and thought to the far distant future. The nations ought not to be allowed to drift on in ways of life which will again deluge the world in blood. The hour has now come to think definitely on plans for a world in which international good-will and co-operation will play a large part."

Criticism

There has been some press criticism of the American Peace Society of Japan, perhaps largely due to the fact of the Society's influence in helping to expose the sources of some widely circulated but unfounded statements against Japan. Another reason was the lack of understanding as to what the Society is really trying to do. As bearing upon the Society's object, methods of work and practical problems, the following words are taken from a statement approved by the Executive Committee on March 7th:

American Peace Society

"While the object of the American Peace Society of Japan, as stated in the Constitution, is the promotion of international peace

and good-will, the Society was formed primarily to deal with questions affecting Japanese-American relations. Peace propaganda in general has been left largely to the Japan Peace Society and to American organizations which send their literature to American residents in Japan.

"The Executive Committee regrets that the very nature of the work of the Society makes it difficult to give details as to certain kinds of activity, such as interviews with officials and other men in responsible positions, group conferences with representative Japanese, investigations relating to individual sources of unfounded rumors and the contents of letters and documents. Were it possible, the Committee would be glad to share with all the members the interests and responsibility which is felt continuously by those who are in close touch with the work.

"The Society seeks to remove misunderstandings concerning Japan, not through attempting to show that every thing Japanese is good, but by insisting on fairness and perspective. While it seldom seems advisable for the Society to criticise publicly Japanese affairs, actual experience in conference with Japanese leaders themselves has brought to the committee members of the American Peace Society of Japan the fullest opportunity for frank expression of opinion. Japanese cabinet ministers and other representative men have repeatedly emphasized that the value of these conferences depends upon the degree of frankness which prevails in them. American participants in these conferences who have lived long in Japan have without exception borne witness that the conferences held since April, 1913, and especially since September, 1914, promise really good results in the future."

Frank Conferences

Although there are no visible results and nothing to give to the public, it is believed by those who know the facts that one of the most significant things in the past year has been the frank conferences of the Joint Committee on Japan-American Relations, representing the Japan Peace Society and the American Peace Society of Japan. Frankness has been the leading feature of these conferences. This joint committee is a medium through which constructive suggestions

and criticism can be given, not only by members of the Committee but also by others.

The most difficult, the most dangerous, and the most persistent thing which American and Japanese peace workers in Japan have had to meet during the past six or eight months has been the movement in America to use the press to create new antagonism to Japan. During the first four months of the present war, the greatest difficulty was with certain of the Japanese newspapers. But during the past year the Japanese newspapers have been comparatively quiet as to their discussion of American problems. Thoughtful Americans in Japan are doing what they can to counteract the evil results of whatever anti-Japanese movement finds expression in the American Press. But this is a work which calls for the co-operation of all right thinking people in both Japan and America.

Economic Investigation

The Economic Investigation Association, under the supervision of Baron Y. Sakatani, Vice-President of the Japan Peace Society, for the Department of Economics and History of the Carnegie Endowment for International Peace, has continued the investigation of the economic causes and effects of the Chino-Japan war and the Russo-Japan war. Some of the results will soon be ready for publication.

Uchimura Kanzo

In reviewing the peace work in Japan, mention may well be made of the fact that Mr. Uchimura Kanzo's independent Bible Study Magazine continues its positive attitude against all war. Mr. Uchimura does not seem to recognize the importance of co-operative international movements for the practical application of the peace principles which he has long been advocating, but continuous readers of his magazine nearly all come to have very strong convictions that war is in its very nature contrary to the spirit and teachings of Christ.

The Fellowship of Reconciliation, an interdenominational movement which grew out of a meeting of about 130 persons at Cambridge, England, during the last four days of 1914, has already made its way to Japan. Though no organization has been formed in Japan, at least one informal group conference of missionaries and two group

conferences of Japanese Christians have met for prayerful discussion, in the spirit of the second paragraph of the above mentioned Cambridge group :

" In order to establish a world-order based on Love, it is incumbent upon those who believe in this principle to accept it fully, both for themselves and in their relation with others, and to take the risks involved in doing so in a world which does not as yet accept it "

CHAPTER VI

THE TEMPERANCE MOVEMENT

I—THE NATIONAL TEMPERANCE LEAGUE

By H. V. Nicholson

The National Temperance League, founded in 1898, has continued its regular work of holding meetings, publishing its magazine, distributing literature and in other ways spreading the temperance idea and increasing the number of pledge signers. It has now 198 affiliated societies, and about 10,000 members in Japan proper. There are branch societies and about 2,000 more members in Chosen, Formosa and other countries. The receipts for the past year were *yen* 5,803 ; expenditure, *yen* 5,629.

Meetings

The following record of meetings in Tokyo is representative of the work in other places in proportion to the size of the place. Besides the regular meetings there were several special occasions during the past year which did much for the temperance cause. In January there was a large New Year meeting in Tokyo, where 130 people spoke a few words, and President Ando gave an address. On April 20th about 1,200 filled the large hall of the Tokyo Y.M.C.A. and heard stirring addresses by Madam Yajima, Mr. Ando, Mrs. Uta Hayashi, Prof. Abe and Col. Yamamuro. The 28th annual meeting of the Tokyo Temperance Society was held in the Ginza Methodist Church on the 12th of June. Business, the President's address and amusements were in order in the afternoon, and in the evening Mr. (now Baron) Ichizaemon Morimura, a prominent business man, gave a vigourous talk, after which twenty young men signed the pledge.

Special Temperance Campaign

From October 4th, a special series of meetings were held in Tokyo, about twenty in all, including those at Waseda and Keio Universities, ending with a grand rally at the Y.M.C.A. Hall. At this meeting 135 signed the pledge. During this week, and while the Coronation Ceremonies were going on, many copies of the "Light of Our Land," monthly organ of the Society, and over 700,000 copies of a small leaflet, were distributed, and 300 large posters were put up around Tokyo. It was an effort to give the temperance work publicity, and increase the number of pledge-signers. As a result of these meetings, and the general temperance work at the Coronation time, the League has been considering holding a series of meetings under the name of the Coronation Commemorative Temperance Campaign.

Other Coronation Activities

It was reported that the Yokohama City Council advised the free treating of sailors by placing open *sake* kegs in front of the houses during the recent naval review. The Yokohama Temperance Society took this up with the mayor and council, and the plan was given up in favour of commemorating the occasion by the erection of a library. For this purpose the Yokohama Temperance Society gave the proceeds of a flower sale.

Literature

The National Temperance League has published 81,000 copies of the "Light of Our Land," organ of the National Temperance League, during the year ending September 1915 In addition 70;000 pamphlets have been distributed or sold. Some of the titles are "*Sake* is Poison," "An Explanation," and "Temperance Songs."

Juvenile Temperance Bill

This year for the first time since 1907, the Juvenile Temperance Bill, annually presented by Hon. Sho Nemoto, failed to pass the Lower House. This was merely because the Constitutional Party was not strong enough to carry it against the three opposing parties. Mr. Nemoto says that next year his party will be in power again and they will put the Bill through the Lower House. He expects it to have a better chance in the House of Peers. It has already

passed Committee in the Upper House three times, and as many as one-third of the peers voted for it. Mr. Nemoto is still interested in the law prohibiting smoking by minors, passed in 1900. He has compiled statistics as to the enforcement of this law, and put them in the form of a large chart. This chart was translated into English and exhibited at the recent Exposition at San Francisco.

The Late Mrs. Ando

On January 8, 1915, a great memorial service was held for the late Mrs. Taro Ando at the Ginza Methodist Church, of which she was one of the charter members. Her interest in temperance work started when she decided to make her husband give up drink This was in Honolulu over thirty years ago, and since then her influence has been felt by thousands. She has been a great power for temperance work both in Japan and among Japanese outside of the country.

Temperance Work Among Prisoners

Recently the prison authorities purchased over 50 copies of the pamphlet, "How to Become a Total Abstainer," by Col. Yamamuro of the Salvation Army, to be distributed among the prisoners. It is realized that strong drink is the cause of many crimes, and to decrease crime drinking must be stopped.

Work Among Railway Men

Under the leadership of Mr. H. Nagao, Chief of the Kyushu Department of the Imperial Railways, very active temperance work has been done among railway men in that region. A railway temperance society, the *Kofukwai*, has been organized and is doing vigorous work. Mr. U. Tozuka, who is connected with the Managing Department of the Kyushu Railways, gives much time to this work. He has a record as a personal worker.

II—WOMEN'S CHRISTIAN TEMPERANCE UNION

By Miss Alice G. Lewis

Representative of World's Organization

Since the return to America of Miss Ruth F. Davis in the autumn of 1913, there has been no representative of the World's Or-

ganization in Japan. The desire is to have some one already in Japan who knows the situation here give whole or part time to the work.

National Headquarters

The National Union, feeling the need of larger headquarters than the building purchased two years ago at 3 Tameike-machi, Akasaka, Tokyo, has procured land in Akasaka upon which a building is now being erected. Funds for the building were nearly all raised in America, but the ground has been purchased by the efforts of the Japanese members.

Workers

Besides the veteran President, Madame Yajima, who gives her whole time freely to the organization, there are four paid workers; Mrs. Fujii, office secretary and manager of the monthly magazine *Fujin Shimpo*; Miss Moriya, worker for children in the Loyal Temperance Legion; Mrs. Gauntlet, who has charge of the young women's work; and Mrs. Kubushiro, recently appointed as organizer and superintendent of department work. The salaries of the last three are furnished by the World's W.C.T.U.

On the resignation of Mrs. Sugimoto from the young women's work, the children's paper, *Shonen Shimpo*, was discontinued as no one was found to take its management.

Members and Meetings

The W. C. T. U. has forty-five branch societies with a total of 3,500 members, and nineteen Young People's Societies with 900 members, and fifty-six Loyal Temperance Legions with an enrolment of 7,500. Meetings of the branches are held regularly once or twice a month, and the National Executive meets each month to transact business. There have been lectures and public meetings in schools and churches. Lantern slides are used in educational work.

Coronation Activities

The most aggressive work of the year was done in connection with the preparation for the Imperial Coronation, and the events attending it. An active educational campaign by means of the press, by mass meetings, and by personal interviews with officials, was carried on, the object being to use every possible influence to have women of doubtful character kept in the back-ground during the Coronation festivities. Two resolutions were passed at the annual convention,

the first, against the appearance of *geisha* girls in public, and the second calling for special efforts to abolish legal prostitution in Japan within the next six years.

Rest House in Kyoto

During the Coronation time, the W.C.T.U. erected a temporary building in a convenient place as a free resting place for all who might wish to come in. Lunches and no alcoholic drinks were on sale. The work accomplished during those days in helping individuals and in distributing Christian temperance literature was of inestimable value.

Open Home for the First Squadron

Immediately after the Coronation ceremony, the Kobe Branch of the W.C.T.U. arranged for an "open home" at the local Y.M.C A. continuing for six hours a day for four days. A copy of the New Testament was given to each visitor. It is believed that a deep impression was made on the men.

Decoration of Madame Yajima

The decoration of Madame Yajima by the Emperor is worthy of notice. She also received a small wooden *sake* cup in spite of the fact that a few months before, she, with two other persons, visited Count Okuma to protest against the custom of giving *sake* cups as marks of honour.

Foreign Auxiliary

The Foreign Auxiliary of the W.C.T.U., Miss M. A. Spencer, President, has continued to help the Japanese ladies in all their departments of work. Some literature in Japanese has been issued; investigations of moral conditions and ways of helping better these conditions have been undertaken.

Rescue Home

The Rescue Home at Okubo under the joint management of the National Union and the Foreign Auxiliary, has had steady growth in equipment and in number of girls sheltered. About forty girls are being cared for. In order to give the girls industrial training, a new laundry building has been erected; additional housing for the poultry industry has been provided, and a room has been fitted up for a small bakery. Work in knitting continues as before. All these industries yield a small income that helps the girls provide money for necessary incidentals. A small office building has also been erected near the entrance of the premises,

and the use of this will much simplify the management of every department. The Japan Evangelistic Band generously provides the two foreign workers, Miss Christine Penrod and Miss Alice Coles. These ladies are most efficiently managing every department, and above all trying to bring each girl to the only place of safety, Jesus Christ himself.

CHAPTER VII

CHRISTIAN WORK IN THE FOREIGN COMMUNITIES

By William Martin

The reports from the various fields are full of interest and of suggestiveness. They all show that this work has been maintained with fidelity throughout the year, that in some places the conditions resulting from the war in Europe have had important effects upon the numbers and upon the religious life of the congregations, and that the outlook for the future, while not without its problem for some, is full of hope and of encouragement.

Kyoto

The American or European population in Kyoto, apart from those engaged in missionary and educational labour, is small. Service is held every Sunday afternoon under the auspices of the American Episcopal Church. A union service is held every Sunday morning at the *Doshisha* Theological Hall. Notices of these services are posted in the hotels, and invitation cards are sent to registered guests, with the result that many tourists at times form part of the congregation. During the past year the number of tourists has greatly fallen off from former years, with a consequent loss to the congregation. There is a Sunday School for foreign children, and a mid-week service is held every Wednesday evening.

Kobe

In Kobe Union Church the year has been a successful one in spite of difficulties. The attendance at service has been good, there being an average congregation of eighty at the principal service. During the year thirteen persons have been added to the fellowship of the church, mostly

upon confession of their faith in Jesus Christ. The total number of communicants is about fifty. There is a completely graded Sunday School of about sixty scholars, and an efficient Ladies' Society. Here, as in other places, the report is that the business members of the community are hard to reach, and that there is not that support for the work from this part of the foreign population that is hoped for. The period of the service of Dr. Gutelius closes at the end of the present year, and his departure from Kobe will be deeply regretted by a large circle of friends both inside and outside the congregation.

Nagasaki

A regular service is held on Sunday afternoons in the chapel of the Methodist Girls' School at Nagasaki. This service is conducted in turn by the missionaries, one local preacher, and one Government school teacher. The attendance averages thirty-five foreigners. Work on behalf of seamen is carried on under the head of the Seamen's Home. There is a small Sunday School conducted by an English lady.

Nagoya

There are only a few non-missionary foreigners in Nagoya, and of these only one, a teacher, has taken any interest in Christian work or worship. The others do not come among us and we cannot get to them at all. A service is held in English every Sunday, conducted by the missionaries in turn, to which visiting foreigners are invited.

Yokohama

Work on behalf of foreigners in Yokohama is carried on from two centres, Union Church and Christ Church (Anglican). In both these churches there is a full organization of all the usual branches of Christian activity to which the foreigner has been accustomed in his home-land. Regular morning and evening service are held on Sunday, Sunday School or service for children provide for the young, and week service and Bible class for women on week-days are conducted in both churches. In addition to these, there is a special weekly Service of Intercession held at Christ Church, and a weekly men's conference for the study of the Evidences of Christianity is held at Union Church. At the latter church a weekly meeting of the Ladies' Auxiliary is held for the purpose of sewing garments etc.

for the comfort of the wounded, and among the young people there are flourishing branches of the Boy Scouts and of the Camp Fire Girls.

The effect of the European war has been felt during the past year in the decrease of the total foreign population of Yokohama, and in the large falling off in the number of tourists. From the police returns for 1915 as compared with 1914 it appears that the total English speaking foreign population at the close of 1915 was 2,276 as compared with 2,868 at the close of 1914, a falling off of about twenty per cent. The decrease in the British element of the population was about eighteen per cent, and of the American about twenty-two per cent. This decrease has naturally been felt in the churches, among those who have left being some of the very best supporters of our church life and work. Doubtless some of these will return to Yokohama when the war is over, and the places of others will be taken by new families and individuals. There is no anxiety as to the future. It was to be expected that we should not escape our share in the burdens of the time, and neither shall we escape the blessings of the new era when peace shall return. One most interesting fact is reported by the chaplain of Christ Church. Being so largely composed of British, that congregation has been brought into closer and more personal relations with the war than other churches whose congregations are more varied in nationality, and the effect for good of that closer contact has been felt and noted in the religious life of the church. This has been specially marked in those services in which intercession on behalf of the sufferers through war has been the prominent feature, the attendance at which has doubled during the year.

One feature in connection with the work in Union Church has been very marked during the year, viz., the presence in the congregation on almost every Sunday of some missionaries on their way to or from their fields of labour who are staying in Yokohama over Sunday. Their presence is an inspiration, and one feels that in speaking to them he is sending out a message almost to the ends of the earth. The congregation at any service is most varied in its composition both naturally and ecclesiastically. On a

single Sunday have been seen Britons, English, Irish, Scotch, and Welsh, Canadians, Americans, Russians, Danes, Swiss, Syrian, Japanese, Indian, Austrian, and Dutch, joining heartily in the worship of the one Father.

Tokyo

The Union Church in Tokyo has one regular weekly service on Sunday afternoon at 3.15. The average attendance is about seventy. The largest attendance for the winter months is from ninety to over one hundred and much less for the spring and fall.

The Sunday School has a roll of about seventy and an average attendance of fifty. It meets at two o'clock on Sunday afternoon. Both these services are held in the Ginza Methodist (Japanese) Church. The proportion of non-missionary foreigners at the service is about ten per cent. Few tourists attend this service, on account of the hour at which it is held.

The factor of the hour of service is also an important one in its bearing upon the attendance of the foreign non-missionary community. The Tokyo foreign community, while a large one, is extremely scattered, a majority of the people living on the edges of the city. To attend a service in the middle of the afternoon, involves the virtual giving up of the whole afternoon to that alone, and makes impossible the family or social or athletic life that a majority of the non-missionary foreigners crave on Sunday afternoon.

The fact that the Tokyo Union Church is so largely a missionary church, attended by missionaries and served by a missionary pastor, is another factor that has made it unattractive from the point of view of the average layman. While this class of people are always welcomed, still the organization and make-up of the church and congregation are such as to make them not feel at home.

The fact, in the third place, that the pulpit of the Tokyo Union Church is not served by a regular, full-time pastor; that the church social life is entirely unorganized and that no general pastoral visitation of the community is possible (under the nature of the case), and that the church life is limited to a preaching service and a Sunday School, are other very great obstacles to securing the active and

regular co-operation of the non-missionary foreign community.

For many months there has been a growing conviction on the part of many members of the Tokyo Union Church that the present Church organization and policy are entirely inadequate to meet the spiritual needs of the large, general foreign community of the capital, and that the time is at hand for a radical change in the nature of the church and its ministrations.

Prominent among the considerations leading to this conviction are the following: the fact that the capital city of the Empire is without a strong, comprehensive Union Church which should stand both among the foreign community and before the Japanese as a spiritual force and a model spiritual home in this centre of the nation's life.

Again, the remarkable fact that since 1910, the foreign lay population of the city has doubled, in the face of considerable withdrawals due to the war, together with the fact that this group of people is largely unchurched, only about ten per cent of the English speaking population of between 350 and 400 attending any church regularly, makes it apparent that a large and needy field is here, which a Union Church should be reaching out for and serving.

The growth of the missionary population of the city has also been marked during this same period and shows no sign of abatement.

The presence of the Japanese Language School here, and the fact that practically every missionary body represented in Japan considers it necessary to maintain its representatives in the capital, together with the decision for the increase of forces in the field, made recently by so many Boards, indicates that, at least, there will be no diminution of the missionary population of Tokyo for a long time to come.

The presence of the embassies and legations of foreign powers in Tokyo, the considerable number of educationalists of high grade employed in the Government schools and universities, and the fact that, increasingly, the head offices of the great foreign firms represented in Japan are being placed in this city, combine to render the foreign

lay population one of very unusual ability and culture, possessed of high ideals of character and responsibility. This is a large factor in considering the building up of an adequate union life in Tokyo.

Upon the resignation January 31st, 1916, of Rev. Benjamin Chappell, D.D., the honoured acting pastor of the Tokyo Union Church during the last six years, Rev. S. H. Wainwright, D.D., was appointed as his temporary successor, and a committee of twenty-four was elected to study into the problem of the complete organization of the church, together with the calling of a full-time pastor to the pulpit.

This committee is now actively at work and it is hoped that it will be found possible to secure the services of a suitable pastor for the reorganized church from next September.

The Union Committee for the supply of pulpits in the cities of the Far East and other foreign countries has expressed its desire to co-operate with the Tokyo Union Church in the calling and the support of its pastor.

Summary

Little needs to be added to these various reports from the fields. They show that there is no location where any considerable number of foreigners reside that is without its provision for their regular religious worship and for the training of their children in the knowledge of the Scriptures. It is, however, painfully evident from them, that while there are in the churches some most devoted and loyal Christian business men, yet the great bulk of the non-missionary foreign population is outside the churches, and takes little if any interest in their services and work. British and American alike yield to the influence of the Orient, and set aside claims upon their life which they recognised and deferred to in the home-lands. The great god of the out-of-doors has displaced the God of the sanctuary, golf-sticks and tennis rackets are more ready to the hand than Bible or Prayer Book, and there are more devotees to be found at the bridge whist table than at the communion table. And it is forgotten too often that it is the type of professed Christianity which these live which is preaching to the non-Christian world in which

our lot is cast, rather than that which ministers and missionaries proclaim.

Lacordaire stated a most profound truth when he said "If the Christian religion were not of God it could never have survived its own professed friends." And it is to be feared that among the difficulties in the way of the advance of the Kingdom in Japan, as elsewhere in the Orient, there is none greater than that of the large number of men and women from professedly Christian lands, often members of Christian churches at home, who do not scruple to proclaim by their acts that Christian organizations and efforts in this land cannot count upon them for co-operation and encouragement.

But if this be true of the majority, all honour to the faithful and loyal minority who are the very salt of the earth, and who see to it that the door is open and the lamp burning ever upon the altar.

JAPAN

PART VII
SURVEY OF VILLAGE LIFE

CHAPTER I

INTRODUCTION

By G. W. Fulton

The Committee on Survey and Occupation has held two meetings, one at Karuizawa, July 30th and 31st, 1915, and one in Tokyo, January 4th, 1916. Sectional meetings also were held in Sendai and Tokyo.

Plans of Committee

At the meeting in Karuizawa a number of matters were considered:

1. For working purposes the Twelve Districts were apportioned to the sectional committees as follows: To the Northern Section, the Districts of Hokkaido, East and West Tohoku; to the Central Section, the Districts of Tokyo, Tokaido, Chuo, and Hokuriku; to the Western Section, the Districts of Kyoto, Osaka-Kobe, Shikoku, Naikai and Kyushu.

2. The Committee were able to give counsel to a new body seeking a place for beginning missionary operations in Japan, and to put the representative of the body in touch with local committees who would give further advice regarding the particular field to be entered.

3. In reply to a communication containing an estimate of the missionary forces needed to fully occupy North Japan, on the basis of *one unit* (a married couple or two single women) to every 50,000 of the population, the Committee, while not seeing its way clear to pronounce definitely upon such an estimate for the country as a whole, reiterated its judgment that for the full occupation of the field a large increase of evangelistic missionaries is necessary, and recommended those Missions which had already made plans for reinforcements to continue their efforts in that direction.

4. With reference to a definition of "Occupation" which was referred to this Committee by the Conference last year, the Committee took the following action: The Committee at the present time does not feel itself to be in a position to define the term, but will consider the matter further. In the meantime we would recommend (1) That when a difficulty of this kind arises in any locality, it first be considered by the local body of workers with a view to a satisfactory adjustment; (2) That where the matter cannot be settled by the local workers, it be referred to the District Reference Committee for consideration and recommendation; (3) In case the matter cannot be settled satisfactorily by the District Reference Committee, that it be referred to the National Committee with all necessary information to enable it to consider the question intelligently and make suitable recommendations as to its settlement. (4) As a further help in such cases we would point out the provisions which have already been made in some of the Districts for dealing with this question (see report, CHRISTIAN MOVEMENT, 1912-13).

5. The Committee went over in some detail the results of the survey of village conditions and arranged for the compilation of the report on this subject.

Extent of Investigation

This survey which was initiated the previous year has been carried to completion during the past year. In the securing of the material upon which the report is based, we have been in correspondence with more than a score of missionaries and a similar number of Japanese workers, to whom a questionaire was sent asking for a survey of a few representative villages in their section. These correspondents are distributed throughout the country from Hokkaido to Kyushu, and therefore the conclusions can be regarded as fairly indicative of the conditions of the villages for the country as a whole. The report covers twenty-five prefectures, and over one hundred villages.

These surveys, many of them at least, were made with great care, involving considerable time and labour, and the Committee heartily appreciates the service thus rendered. The Committee has been pleased also to receive letters from a number of those making the surveys indicating

much personal benefit from the work, in the form of new interest in the village problem which has been created by greater knowledge of the actual conditions, as well as by contact with the officials and others from whom information has been sought.

This benefit has come not only to the missionary personally but also to Japanese workers associated in the survey, and friendships have been formed which ought to lead to something further, while invitations have been received and accepted to speak in schools and other gatherings. These may be called the *by-products* of the survey, but they are the very essence of work begun on a sound basis, and the Committee knows of no better way to start work in a new place than to undertake a formal and friendly survey of the conditions there, in such a manner as to bring one into touch with the leaders of thought and activity, with a view to establishing relations of mutual confidence and intercourse, without which real progress is likely to prove very slow and difficult.

CHAPTER II

EDUCATIONAL CONDITIONS

By D. R. McKenzie

Method of Treatment

It has not been possible to make a completely satisfactory summing up of the replies to that part of the questionaire sent out by the committee relating to educational conditions in the villages. Of the nearly 200 villages covered in the replies sent in, something less than half were dealt with individually. The other half were dealt with in groups—three, five, six, seven—or in *gun*—townships with fifteen villages in one *gun*, thirty-six in another, and with two others in which no clue was given as to the number. These *gun* statistics probably include the figures for some towns as well as villages. In one case the statistics were evidently for a whole province, including both towns and cities, as well as villages, and this report was accordingly omitted from the calculation.

There were also indications that in some few cases the meaning of the questions was not clearly understood. In some few other cases the writers of the replies indicated that they were "guessing," as they had no means of getting at the facts.

Had sufficient time elapsed between the receipt of the material and the preparation of this report, an effort might have been made to clear up doubtful points, but under the circumstances this was impossible. It was therefore necessary for the compiler to follow the directions of a famous English writer to those who write history, namely, to make sure of the facts as far as possible, and use their imagination to complete the picture.

In spite, however, of the disadvantages enumerated

above, it is believed that the results herewith presented, though they are admittedly imperfect, may be regarded as sufficiently near the truth for all practical purposes.

With these preliminary remarks we shall proceed to the consideration of the reports.

Question 1. What facilities for education exist?

(a). Kinds and grades of schools, with numbers of years in each.

Facilities for Education

The replies indicate that ample provision is made for the primary education of all the children of the rural districts. In the 200 or so villages reported on, there are over 200 primary schools, with a considerable number of branches of the same; over 150 higher primary (*Koto Sho*), and about the same number of advanced courses (*Hoshu*) for such subjects as agriculture and sewing. There are also some twenty schools of higher grade—middle, normal, girls' schools, industrial, etc. — though some of these would seem to be in towns, so that perhaps not more than half of them should be counted as village institutions—and a few kindergartens.

In the primary and higher primary schools with few exceptions, the regular course is followed—six years for the former, and two for the latter. The advanced courses are of various lengths, mostly two to three years, but some running to five or six. In some cases these advanced classes are held for only a part of each year.

The six year course in the primary school is practically compulsory. The higher primary course of two years is optional, though there seems ample provision for all who wish to avail themselves of it.

(b). Teachers, their number, sex and qualifications.

The Teaching Force

There is a statement in one report to the effect that there are about ten teachers to each village. This statement is corroborated by another report which shows that in a group of thirty-one villages there are 301 teachers. In these thirty-one villages there are sixty-four schools—primary and higher primary—which would make the average per school something less than five teachers. The numbers, it is hardly necessary to say, differ considerably for different village

schools, according to their size. For the primary alone they run from two in small schools to eight in large ones, and for the primary and higher primary combined, from four to sixteen. Doubtless in the towns and cities the numbers will be much higher still.

One report contains the information that in a certain section the proportion of teachers to pupils is as one to thirty-seven; and another report states the proportion as one to fifty—in either case a very creditable showing.

Sex of Teachers

The sex of the teachers is indicated in only about half of the cases. In these the proportion is 75 per cent male teachers to 25 per cent female.

Qualification of Teachers

In regard to the qualifications of teachers it would seem that about 66 per cent are regularly certificated (*Kundo*), about 15 per cent licensed (*Junkundo*), a similar proportion being employed as assistants (*Dairi*), and about four per cent as teachers of special subjects, such as sewing etc. (*Senka*).

A difference in nomenclature in different reports has made it difficult in some cases to decide as to the class in which teachers, especially of the lower grades, should be placed. Further, in perhaps one-third of the reports the difference in rank among the teachers was not indicated. It is believed, however, that the above figures will not be found to be seriously wrong.

(c). Buildings and Equipment.

Roughly summarizing the replies received to this question concerning buildings and equipment, it may be said that 50 per cent are good, 40 per cent fair, and 10 per cent poor.

In regard to question

(d). Are the facilities fairly equal to the demand? the reply is almost uniformly "Yes."

School Facilities

In a few cases it is said that the quarters are "cramped," or "inadequate"; that the equipment needs improving, that there is need for more of the advanced courses, but on the whole the reports indicate that the immediate needs, so far as primary education is concerned, are being satisfactorily met. Higher schools are referred to in so incidental a way

that it is impossible to draw any useful conclusions as to their adequacy or otherwise in the districts under consideration.

2. What percentage of the village youth are in school?

(a). In the *Sho Gakko* grade (primary school).

School Attendance

In about 95 per cent of the villages under consideration, the attendance of children of school age, whether girls or boys, is set down at from 90 to 100 per cent, with an average, leaving out of account two or three cases in which the question has evidently been misread, of 95 per cent.

I believe there is in the mind of some a question as to whether the reports received from the schools in regard to the subject of attendance can be thoroughly relied upon. The compiler has no first-hand knowledge on the point.

The number of boys and girls in the schools has been given in a few cases. There is usually only a slight difference between them, this being in most cases in favour of the boys.

(b). In the *Koto Sho Gakko* grade (higher primary).

The replies show this to be on the average about 55 per cent of the number qualified to enter such schools.

That the question was understood differently by different persons is evident from some of the reports. In one case we are informed that the percentage in attendance is one per cent, in another it is 92 per cent. These, however, are exceptions. Three very carefully compiled reports covering some 60 villeges give the proportion as something over 53 per cent, so that we may probably regard the average of 55 per cent for the 200 villages as not far from the truth.

One report gives the interesting information that the number of pupils actually graduating from the primary and higher primary schools is about 80 per cent of those in attendance.

It is also evident from some of the reports that the number of boys entering the higher primary schools is greatly in excess of the number of girls. The following figures appear in one of the reports:

School A.	Primary	246 Boys	218 Girls
	Higher	80 „	37 „
„ B.	Primary	242 „	216 „
	Higher	66 „	15 „
„ C.	Primary	339 „	328 „
	Higher	54 „	18 „

In this particular section while the boys and girls are about equal in the primary department, the girls number little over one-third as many as the boys in the higher. Whether the disparity is as great as this for the whole of the territory under discussion cannot be deduced from the reports sent in, but the example given above is suggestive of the attitude of the village people towards the higher education of their daughters.

(c). Percentage in the *Chu Gakko, Koto Jo Gakko,* Normal or other equivalent grades.

The replies are very various, working out to an average of about twenty per cent.

(d). In schools higher than the above.

It is difficult to put down any figure as satisfactory in reply to this question. This will readily be seen from the following:

A report on fifty villages put the average at five per cent.

One on a *gun* with thirty-six villages put it at one fifth of one per cent.

Sixteen individual village reports run from one per cent to ten per cent.

Twenty-six say "none" or leave a blank.

Ten give the number of *persons* in such schools.

Everything considered I am inclined to put the figure about two per cent, though I do not feel much confidence in its exactness.

3. What percentage of the present adult population (above twenty years of age) can be regarded as having the equivalent of

(a). A full six years *Sho Gakko* course?

General Education of Villagers

Here again a great variety of replies has been received, beginning with ten per cent and running up to ninety-five per cent. The great majority of replies, however, lie between fifty and eighty per cent, with an average of about sixty per

cent. Considering the length of time the common school system of education has been in operation in Japan, this is perhaps not an unreasonably high estimate.

(b). A *Chu Gakko* or *Koto Gakko* Course?

Here we have replies ranging from one third of one per cent up to twenty-five per cent, but mostly between one per cent and fifteen, with an average of about six per cent.

(c). Higher than the above?

Only about half the reports contained a reply to this question. These ran from *none* to five per cent. The indications are that the average will be something under one per cent, perhaps one half of one per cent, or one in 200 of the community.

Understanding of Christian Literature

4. What percentage of the adult population are readers to the extent that ordinary Christian literature could be profitably and effectively used among them?

The lowest estimate is five per cent, the highest one hundred per cent.

The purpose of this question was to discover what proportion of the village population would be so proficient in reading as to make really good use of Christian literature which might be distributed among them. Taking the average as given in the various replies we get about fifty per cent as the proportion of the people who would be likely to make good use of such literature. It seems probable that this figure is too high for those who would actually read with ease Christian tracts, newspapers etc. twenty per cent would probably be nearer the mark, if it is not still too high. We must not forget, however, that though the adult villager may often not be sufficiently ready to appreciate the literature we give him, there is likely to be some young person in the home who can read it readily, and that therefore in all probability fifty per cent of the literature we distribute, perhaps much more, will be read or listened to, with profit, by those to whom we distribute it.

Summary

That we may not lose the forest on account of the trees, let me enumerate briefly the main points that have emerged from the replies sent in to the questions on village education.

1. Full provision is made for giving *all* the children in rural Japan at least six years of primary education, with additional work for two or more years for those desiring it in higher primary or advanced courses.

2. Two-thirds of the teachers in the primary schools are duly certificated, and of the whole number twenty-five per cent are women and seventy-five per cent men.

3. Fairly adequate provision is made both in regard to buildings and equipment for primary school work.

4. Practically all the nation is at school from six to twelve years of age, boys and girls alike.

5. While in the primary department the number of boys and girls is almost equal, in the higher primary department there is a very large preponderance of boys as compared with girls, in some sections, at least, the ratio being about four to one.

6. About fifty per cent of the adult village population have had the equivalent of a six years' primary school course.

7. Christian literature may be distributed among the village people with confidence that a large proportion of it will be read.

CHAPTER III

SANITARY, INDUSTRIAL AND SOCIAL CONDITIONS

By E. K. McCord

This report is concerned with *rural* conditions only, the study of such conditions being made from the viewpoint of their relation to and bearing on evangelistic work.

The Survey which the report seeks to summarize clearly establishes the necessity of preaching, in rural communities, that phase of the Gospel, which emphasizes the value of human life, and outlines the means for its preservation and highest development.

The figure is crude, but I venture to suggest, as a preparatory course leading up to theology and fitting rural minds for its reception, we would do well to preach freely of drain-ology.

Whether in the matter of water supply for human consumption, or of sewage disposal, or of conditions of light and heat within the home, rural Japan is still primitive.

Water Supply

The Survey shows that throughout Japan but eight villages, and only twenty-five cities and large towns, for that matter, have water systems, the supply generally coming from shallow wells subject more or less to surface water inflow during rainy seasons, while in numberless villages the main washing place of not only the pots, kettles and pans from the kitchen, the buckets and implements of the farm, and the clothing from the wardrobe, but of the rice and other articles of food as well, is the little stream running along the rear of the houses and flanked on either bank by numerous compost heaps.

Sewage

But what is true of the lack of a water system is still more true of the lack of proper sewage disposal systems. Generally nothing adequate and persistent, from the Western point of view, is attempted, even the ditch at the road-side, where there is one, often being so badly neglected as to become a pool of stagnant filth.

Drains on private grounds are not infrequently in the same condition, the only redeemable features being the fact that, uncovered as they are, a kindly sun lends its purifying rays, and frequent rains take pity on the people and flush the channels,

Practically all the reports show the existence of numerous sanitary organizations within the villages, sometimes quite voluntary and sometimes officially dominated, but which seem to be pretty generally lacking in that vigourous initiative essential to any thorough-going cleaning-out of disease breeding conditions.

One report, written by a Japanese, states "That carelessness of the people regarding sanitary conditions is due to crude religious beliefs and the pressure of difficult economic conditions," and a missionary adds "Individual and home sanitary conditions vary according to the grade of education." However, there are some encouraging features; some reports show a fairly vigourous inspection of wells, and the semi-annual house-cleaning under police supervision is general throughout the country and usually extends to the drains.

An occasional report shows a system of rewards of merit for special carefulness as to sanitary conditions. And from the moment when a contagious disease really breaks out, tuberculosis excepted, there is a vigourous and usually efficient effort to cradicate it, although one report reveals a tendency to conceal cases of contagion in one county. For that same prefecture a missionary adds "The death rate is higher throughout the prefecture than it is in the city of Osaka at its worst."

It is significant that the prefecture from which this particular report comes, reports a greater number of factory workers than are found in other rural dustricts.

Instruction

A number of prefectures have instituted traveling lecture courses on the general subject of the care of health and the prevention of disease. These are illustrated, and are very helpful, but are all too infrequent. On the whole, there seems to be an increase of vigilance on the part of the authorities, and a growing recognition on the part of the people of the necessity for better sanitary conditions.

Conditions in Mining Towns

Mining towns, however, seem to form a class by themselves. One such town of 600 families will suffice to acquaint us with living conditions. While separate cottages are provided for officials of the company and heads of departments, and a club house built for the unmarried members of the office force, the dwellings of the common workmen are mere shells in which sometimes fifty families are housed under one roof, one room to a family, the room being twelve by twelve feet in size. From this room is taken a three foot space for entrance and store closet, leaving but a nine by twelve space for all the indoor operations of family life. The walls of these rooms are thin boards, except where some enterprising occupant has added a coating of old newspapers, and generally fail to secure any privacy of conversation as between adjoining families. Except at the ends of these long buildings each family has a neighbour in each of the adjoining rooms on three sides, there being two rows of rooms in each building. Necessarily, one row of rooms opens directly to the street, the other into a court at the rear, other similar buildings standing about the other three sides of this court. These rooms receive light from one side, and into some of them no ray of sunshine ever penetrates. Naturally, they are very hot in summer and very cold in winter. In many of them families consisting of father, mother, three or four children, and not infrequently an aged parent, live and sleep.

Here one well becomes the centre of operations for from twenty to fifty families for the washing of food stuffs and clothing. Such life is secondary only to factory dormitory life as a breeding ground for tuberculosis.

Style of Houses

Sanitary conditions are affected by styles in architecture, and we have yet to awake to the realization of the extent to which health conditions are affected by thatched roofs (which abound throughout rural Japan), and low-hanging eaves in damp climates like that of most parts of the Empire during much of the year. Dampness in the roof may be somewhat abated by the smoke from the kitchen fires, which has perfect freedom to roll about among the rafters at will, but this same smoke only makes more dingy and black the already too dark kitchen and general living-room of rural peoples. To this must be added the effect on the eyes of the insect smudges on summer nights. These smudges are composed of almost anything that will produce dense smoke, and are lighted in such a position as to allow the smoke to enter the room where the family is gathered.

Lack of a sufficient number of mosquito nets in summer, and of sufficient bedding in winter, often compels several people to crowd in a small space for sleeping purposes. But this is mainly among the really poor classes. One report suggests, "As the people live in the open so much, health is better than could be expected from the looks of the houses."

Common Diseases

Such of the reports as tabulate diseases place them in the following order: Tuberculosis, trachoma, dysentery and typhoid, the last two being about equal and not wide-spread.

Tuberculosis

Tuberculosis is especially prevalent among female factory employees and elementary school teachers. According to investigations made by the Department of Education in two prefectures, one in West Japan, and one in the North-East, six in each hundred of the elementary school teachers were affected. The "Japan Year Book" is authority for the statement that "if this ratio holds good throughout the country no less than nine thousand teachers are breathing out tuberculosis germs into the faces of their pupils." No doubt this explains the further fact stated by the same authority that "while in other countries persons above fifty years of age are, in general, most susceptible to the disease, in

Japan young persons from fifteen to twenty years of age are the main victims."

Combating Disease

As to the means of combating disease, one county with a population of 47,297 reports thirty physicians, nineteen isolation hospitals, three pharmacists, two dentists, seven massagists, seven who apply the "*moxa*," two hundred and thirty-seven sanitary associations, forty-six barbers, and nine public baths ; all these being offset unfortunately by five hundred and thirty-six venders of patent medicines. This being the only report to go so fully into these details, and covering but one county, it is unwise to draw a general conclusion from it. To the foregoing list should be added, for the country as a whole, eleven hundred mineral springs, scattered fairly evenly throughout the Empire, and available to all classes of people.

At this point something should enter into this report concerning conditions of factory life, since factories of practically all kinds are found, on a small scale, in most rural districts ; but this subject has been so exhaustively treated in THE CHRISTIAN MOVEMENT for 1915, by Mr. Fisher, that it would be superfluous to treat it here, further than to state that the conditions which Mr. Fisher there discovered to us have a widespread and disastrous influence on rural districts in the carrying back of the dread tuberculosis germs by broken down and discarded employees.

Extent of Rural Population

Dr. Nitobe states that seventy-five per cent of the population of all Japan live in towns or villages of less than ten thousand inhabitants. These may be termed rural people. About seventy per cent of these rural people, or fifty-three per cent of the entire population, are strictly farmers if we include sericulture as a department of farming, it being extensively engaged in by farmers generally in most parts of Japan, as a secondary occupation. Another ten per cent of the rural population turn the tables and engage in farming as a secondary occupation, the remaining twenty per cent being merchants, fishermen, artisans, factory workers (or doing a like work in their homes), officials, professional men, etc.

Land Holdings

Latest statistics show 5,438,050 farmer families, including the two classes mentioned above, the average size of family being five and one half persons. The amount of arable land is but 14,278,785 acres, an average of two and six tenths acre per farmer family. But at least 3,700,000 families have farms smaller than two and one half acres in size, some as small as one half acre.

About fifty per cent of rice lands and forty per cent of up-lands is worked by tenants, and the land is slowly passing into the hands of large holders, the number of tenants increasing. One report from the extreme West states "The reason for this is excessive taxes and extravagance."

Another report from the North East states "The cause is not the climate, it is inertia, conservatism, inefficiency, combined with a strong tendency to extravagance."

Relation of Landlords and Tenants

There seems to be little or no real friction between *resident* landlords and their tenantry, but one report states "A new sort of *absentee* landlordism is developing, the land coming into the hands of wealthy men of the cities and towns whose heartless agents make the life of the peasants miserable." This seems to be true of other than the particular district from which this report comes, as, in most instances where friction is reported, it centers in districts in the vicinity of large cities, where such non-resident ownership is most likely to be found.

Also, the condition which M. Gundert discovers to us in a recent number of "The Japan Evangelist," that the change from the old patriarchal system to the present system of free movement has interfered somewhat with smooth relationship between landlord and tenant, was hinted at in several of the reports, especially those coming from Japanese sources.

Yield of Farm Lands

Rent value varies, but in general it amounts to about fifty-seven per cent of the total yield of rice lands, and forty-four per cent in the case of up-lands, the owner paying the taxes and the tenant meeting the cost of fertilizers, which

averages *yen* fifteen per family or *yen* six per acre of farm per year.

Farmers generally are heavily in debt, the average for what are called peasant proprietors being *yen* one hundred per family, and about *yen* fifty per family for those above that grade, working out an average of about *yen* 48.30 per acre of farm land.

The great bulk of farm land is tilled purely by hand labour, not more than one farmer family in seven possessing a horse. In some sections, however, cattle are used to some extent.

This is another point where it seems advisable that our preaching should turn into the practical channel of lifting human values above that of mere machines.

Economic Conditions

Economic conditions also vary. In fifty Inland Sea villages the average is, well-to-do, six per cent; just comfortable, eighty-two per cent; poor, twelve per cent. Far removed from this district, five villages in Fukushima Prefecture, somewhat typical of the whole North-East, show percentages as follows, seven; forty-two; fifty-one. One report from Aichi Prefecture shows a village blessed as follows, "One family has *yen* five hundred thousand, one has four hundred thousand, ten or twenty have between fifty and a hundred thousand, many have ten thousand *yen* values. Seven tenths of the families own real estate, and the remainder rent land and get on comfortably. Only two per cent are too poor to pay taxes, and there are no beggars." But it is difficult to draw conclusions from this section of the reports, since, as one report states, "The limits of the three classes differ according to the individual judging." On the whole, the reports show a surprising percentage of poor people. One evidence which Jesus pointed to in proof of His Messiahship was the fact that "The poor have the Gospel preached to them."

In this respect the Christian propagandist in Japan has abundant opportunities to prove his or her discipleship to the Master.

Social Conditions

Social conditions are in a primitive stage. From six Kyushu villages comes the statement, "No forms of entertainment were

found; the only social force being the "Young Men's Associations," the chief activity of which is the night school conducted during slack work seasons.

This Young Men's Association is found everywhere throughout rural Japan, and affords one of the best openings for tactful Christian propaganda.

A large number of reports show the existence of women's clubs, and returned or ex-soldiers' clubs. Fewer in number, yet of some importance, are parents' meetings, temperance societies, alumnæ societies of the elementary schools, etc. One village reports popular lectures for men and women, six times a year, given by teachers, on subjects of patriotism, hygiene, and morals.

So far as simple entertainment is concerned, aside from the periodical temple festivals and the annual "*bon odori*," very little is attempted, and what is attempted is of a low order generally, and affords no opportunity for Christian propagandism.

But if conservatively and tactfully approached, many of the above mentioned societies, especially where they do not meet in the local temple, might be utilized somewhat as aids in securing a standing in the community, provided they are not allowed to dominate the work when once it is started.

Opportunities for Christian Efforts

Probably in a large number of places the village school itself affords one of the most strategic channels of approach. No small number of schools have shown an eagerness to have the Christian worker, either Japanese or foreign, address the children on ethical subjects.

From whatever angle the Christian worker views rural Japan, he cannot help seeing the great need of preaching, in word and in practical example, the living issues of the Christian faith as applied to present day conditions, and if his eyes be anointed with the spirit of the Son of God who went about to all the towns and villages of rural Galilee, preaching and teaching and healing, he will see more avenues of approach opening before him than he can possibly enter.

CHAPTER IV

MORAL AND RELIGIOUS CONDITIONS

By L. W. Bickel

For an artist to try to produce a composite portrait of Napoleon, Lord Nelson and Abraham Lincoln, may be an admirable form of delectation, but for a sailor to attempt to amalgamate the reports of some fifty missionaries and Japanese workers each with a mind of his own, is somewhat of a task. There is but one saving point in the situation, and that is that reports from the fifty men good and true, covering twenty-five prefectures, bear out the experiences of the old sailor, resulting from intimate personal contact during seventeen years in some four hundred towns and villages in five prefectures, to such an extent, that he takes courage from companionship.

I have been asked to deal with questions No. 12 and 14 to 17 of the questionaire. I beg to deal with 14 to 17 first, and with 12 last, for reasons that will appear; and I would emphasize from the beginning the fact that by far the largest portion of the severer criticisms are taken from the reports of our Japanese brethren.

No. 14:—What religions are found, and which are most influential?

Variety of Belief

On deputation work in America, I once met a man who said, "I'll give money any day for a base-ball league, but not a cent for missions. I have no use for a lot of sects."

It might have done our friend of the base-ball league good to have studied these reports with us. *Senninji-Shinshu, Nishigon-Shinshu, Sodoshu,* and *Obakushu* of

Zen, *Shinjishingon*, and *Daigo-Shingon*, *Tendai-shu*, *Jodo-shu*, *Jodoyazaha*, *Nichiren-shu*, *Rinzai*, *Miyoshinji-ha*, *Kenchojiha*, *Kankokyo*, *Kurozumikyo*, *Tenrikyo*, *Taishakyo*, etc. These and more. They are all there, and as the old darky cook in the ship in which I first served as a midshipman used to say about the crew, "Dere aint no lub lost between 'em either."

Shinto Universal

The fact which most impressed me in the reports on this question is that in all of them, in spite of the claim of officials and of some who write on Japan for the globe-trotting public, Shinto is dealt with as a religion and not simply as a culture for the inculcation of loyalty. It is clear that to the great mass of the country folk of all classes the observances of the Shinto shrines are religious in their nature, in spite of all fine spun theories to the contrary. While nominally the large bulk of the people are adherents of some Buddhist sect, in actual practice no small part of their religious observances are bound up with the Shinto shrines.

Shinto a Religion

We shall do well to remember that in connection with the Coronation, strenuous efforts have been made by the *Jinja* and official classes to strengthen the Shinto claims, and that the common people cannot, or at least do not, make fine distinctions as to the meaning of Shinto observances. What may or may not be intended as a stimulus to patriotic thinking, becomes in the popular mind largely a religious or superstitious observance.

No more subtle snare was ever invented by the powers of evil than the strange blending of that which tends to foster a laudable patriotism on the one hand, and superstition, often of the most degrading kind, on the other. Christians in the villages have in this to meet one of their most formidable foes. They deserve our tactful sympathy and help.

The various Buddhist sects as well as bodies of more recent origin, such as *Kenkokyo* and *Tenrikyo*, should be and no doubt are well known to us all.

For the purposes of this report I feel that it will suffice to say that the amount of influence one body has more

than another is purely a sectional or local condition. Two places report *Zenshu* as being predominant, one reports *Tenrikyo*, several report *Shingonshu*, but the largest number report *Shinshu* as being in the lead.

Superstitions

It may be irrelevant to this report, but I feel that any consideration of religions, without special notice of the superstitions clustering around them, would be a mistake. We should lay hold of the fact that every sect of Buddhism has its maze of peculiar superstitions, consented to if not encouraged by the local priest more often as a source of income, and that these in the villages represent the faith of the people rather than the tenets of Buddhism itself. While we remember the superstitions of *Tenrikyo* and *Kenkokyo* we should not lose sight of the fact that phallic worship of a deplorable kind is practised in connection with many Shinto shrines. When we pass a Fox shrine we should not forget that there are those who keep serpents in cages and call them *Odotsu-sama*, Honourable Lord Brazen Serpent, bowing before them in supplication.

While we hobnob with the principal of the village school, and he with a cynical smile says that the people are very ignorant, we should remember that in almost every village there are one or two sooth-saying women called *Miko* who are consulted by otherwise intelligent men on every important step in business, and who have often more power than any priest or official over the actual lives of the members of the community, acting not only with regard to the affairs of the living, but rendering service as mediums between the living and the spirits of the departed as well, settling questions of property, marriage, divorce, etc., etc. So serious is this indeed that in our wide island work I often say, regarding an inquirer, "Yes, his religion is *Shinshu*, and we can deal with that, but what is his superstition, for that is where the difficulty will be." This is strangely true, even where there have been good educational advantages.

Comparative Activity of Faiths

No. 15:—How active are the religionists and the forms of activity?

On this point the reports agree remarkably. By far the greatest amount of activity comes in

the case of the Buddhists from *Shinshu*, and among the Shinto bodies from *Tenri* and *Kanko*. A very few places report considerable activity. Young men's and women's societies, Sunday Schools, sermons by itinerating special preachers, etc., on the part of Buddhism, and house-to-house visiting and personal work, with promises of healing or wealth, on the part of *Tenri* and *Kanko*. The general conditions are however expressed by such statements as: "No special activity;" "Old religions are declining;" "No energy;" "People are Buddhists but know nothing of Buddhist teaching;" "Buddhist, but superstitions of the most detestable kind prevail;" "The priests are satisfied to have a living;" etc., etc.

Social Activities

We should however not lose sight of the ever present semi-religious social activities, *Daishiko, Nenbutsuko, Tananoshiko, Tenjinko*, which form an integral part of village life, and in their religious aspect deserve a report by themselves. These social functions are entirely in the hands of the priests in most places. We should study to find something to take their place for Christians, for man is a social being.

No. 16:—How strong a hold have the religions, and on what ages or classes?

Adherents

Here again the reports largely agree. The banner for zeal goes among the Buddhists to *Shinshu*, and among other bodies to *Tenrikyo*. So much is this true indeed, that in these two cases even younger people are common among those who are more than nominal adherents. In all other cases with great regularity the reports read: "The adherents are forty years of age and above, very few are young people." "The believers are all above middle age, young people are almost all without religious belief, though nominally they are adherents."

Could one find that this falling away among young people meant an improvement in ideals and aspirations, it would be gratifying, but such is far from being the case.

The general statement is common, that the bulk of the people are adherents, not as a result of intelligent know-

ledge and conviction, but as a matter of custom mixed with a feeling of fear as to the consequences of a change.

Comparison of Sects

As a matter of personal wide observation, I should like to add, that speaking on general lines *Zenshu* is most intelligent, *Jodo* and *Shingon* most immediately tolerant, *Shinshu* most tenacious, while *Tenri* and *Kenko* are readily accepted and easily laid aside. I have seen a village record for *Tenri* change from one household to seventy houses and back to four houses of adherents in five years. A Buddhist priest with whom I once sympathised because a large number of adherents had gone over to *Tenri*, merely laughed and said, "That does not trouble me, I am not afraid of *Tenri*. I am afraid of you. They will return from *Tenri*, but if you ever get them, they will never return."

Opinion of Christianity

No. 17:—What is the attitude of the people toward Christianity?

The replies to this question naturally vary greatly with the locality and type of community. The usual objections on the ground of its being a foreign religion, or being detrimental to the national interests of Japan are common. Generally speaking, Christianity is regarded by the better educated people as being good, perhaps *better* than other religions, but withal not needed, or by others as good in the main, but as being radically opposed to some most important Japanese customs of long standing, and therefore not to be encouraged. Many of the younger people regard it as being good, it is true, but decidedly too "*kyukutsu*" and therefore impracticable, or as setting certain impossible ideals. The large mass of the people are represented in these reports as being either prejudiced against Christianity through ignorance of it, or as being indifferent to it altogether. Direct opposition on the ground of Buddhist teaching seems to prevail largely in strong *Shinshu* districts.

Social Conditions

No. 12:—And now to turn back to question twelve, i.e., To what extent do such evils as the following exist: gambling, concubinage, drinking, licentiousness?

Gambling

Gambling as a really serious problem we need hardly deal with separately. The laudable efforts of the Government have been so successful, that allowing for some flagrant local exceptions, most country places are fairly if not entirely free from this evil.

Concubinage

Concubinage openly practiced is not general, but this fact gives one very little if any satisfaction, when one knows that it is a vice indulged in chiefly by those of means, and that wide-spread licentiousness makes the risks and responsibilities involved in a fixed relationship appear needless and undesirable. But while there are some reports, a few only, that state that *no* concubinage is said to exist, most reports admit some, and several admit considerable, while one from a manufacturing district says that eighty per cent of factory owners have concubines.

Drinking

That drinking is a wide-spread habit in city and country life alike is a vague general impression in the minds of most of us. As however outward evidences of direct intoxication are comparatively scarce in public, I fear that the terrible havoc wrought by liquor in Japan is not fully understood. These reports from many prefectures give striking evidence that drink has a terrible grip on the communities. True, there are a few places that report drinking as being moderate, but by far the large majority of reports have statements such as the following: "Fifty per cent of the population of village A drink." "Twenty per cent of village B are drunkards." "Drinking is universal in village C." "Nearly all male adults drink in village D." "This village of E with 600 houses spends 12,000 *yen* on *sake* per year." "Several families in this village of F spent above 100 *yen* each per year on drink." Moreover, I have personal intimate knowledge with one *gun* largely given over to the manufacture of *shoyu*, in which the consumption of *sake* largely out-strips the profits on this main single source of income. Liquor shops, and especially *Dushokustan* are alarmingly on the increase in the country districts, but of these more later on.

Social Evil

But as to licentiousness, what about it? When I first stepped ashore in a village in the islands of the Inland Sea, and saw a quiet, industrious, orderly community, I wondered in a way what I had come for. I know to-day to my sorrow, and the burden of it lies on these broad shoulders like a nightmare. I know this community as I know scores of others down to the very depths, and I know that the one word licentiousness lies written in huge letters over almost all. But to turn to our reports.

Among the 106 districts, partly *gun* (counties), and partly *son* (townships), reporting, only ten report favourably as follows :—

One reports, No licentiousness said to exist.

Three, Not much.

Six, Conditions fairly good.

Now, let us set aside such places as the one that reports thirty-six *chaya*, (tea-houses) 104 public prostitutes, fifty-six *geisha*, and another with 180 licensed women in a village of 400 houses, as being unusual, and the result of special local conditions, and let us face the rest. With sickening regularity the reports read :

"Licentiousness general," "No prostitutes, but almost all adults licentious," "Most common and thought to be natural," "Very general," "Common and no protest," "Quite prevalent, fifty per cent licentious," Moral conditions of village simply appalling," "Paramours are many, including nearly the entire village at some period of their lives." Moreover, to add from my own experience, while registered prostitution is largely confined to cities and towns, during the last ten years, *Inshokuten* have been opened in hundreds of villages, in most of which it is taken for granted that women of bad character live to carry on their trade.

Attitude toward the Social Evil

In addition to this, try to picture to yourselves the state of mind that accounts for the conditions that exist in a place with which I have direct contact. I am anxious not to overstate. This is one small town, but not the only one in that general section of country. There is no public prostitution as such. The people pride themselves that they live under

ideal conditions. There are many large guest houses in the village. Guests come from a large district. A central village office sends on notice of the arrival of guests to the homes in rotation, and the daughters of the community go in turn to *serve* the guests. The daughters are proud that they thus educate their brothers, several of whom were on my last visit in three universities. These girls in turn marry, and teach their daughters what is regarded as an inspiring form of filial piety.

A man newly returned from abroad asked me abruptly why, comparatively speaking, there were no slums in the cities of Japan. I could not answer then. I lacked experience. I know to-day. That which is the *chief* cause of the slum in the great cities abroad, drinking and licentiousness, spreads from village to village over the face of this beautiful land, a fact that is borne out more fully by the reports from our Japanese colleagues than by those from missionaries.

Our fight, in this land which we love for Christ's sake, and many of the people of which we love as brethren, is not so much with old religions as with a spirit of nationalism that resents all change, not so much with the newer nationalism and doubt and suspicion of all religion, though these are all real enough. Our fight in this land is overwhelmingly one with the demon of licentiousness. The sooner we face this underlying and all pervading fact, the sooner will Christ's kingdom come. Do we fear to grip this subject? Do we fear to face men with their unclean lives, because they are leaders in these villages?

Our Japanese colleagues again and again cry out, "Who shall protest, who shall help if we Christians do not?"

Practical Fruits of Old Faith

Where the priests, of whom I personally know many, are acknowledged to be worse than blind leaders of the blind, how shall they help? Where a principal of a school can marry and divorce three wives, his first having died, in eighteen months; where another can have several paramours with the knowledge of parents and children alike; where another man can put away his wife because she is ill, and take as wife a paramour inside of two weeks, with the assistance

of his colleagues, how shall the educators protest? Where a leading doctor is publicly known to have several paramours, and literally kicks his accomplished Christian wife about the house and out in the street, and still holds a large practice for years; where the local member of parliament has publicly two concubines; where the member of the provisional assembly has two wives and two homes and children in each, and travels with *geisha*; where the leading men including the priests, *sencho*, doctor, principal of school, and leading business men can sell a girl of twelve years for ten *yen*, because her parents cannot support her and she may become a charge to the village, and no one but the one lone local Christian protests, who shall help?

I would not have it appear that all leading men in most villages are licentious, but the evidences are known to me personally in so many scores of cases as to prove that the public conscience is such, that unless some unknown power shall be applied to the needs of social conditions, there is no hope for these villages.

The Only Solution

A few thinking men everywhere are deeply concerned as to existing conditions; moreover those who indulge in these things and are its victims, are often deeply conscious in their better moments of their deplorable state. But who shall help? Legislation may do something, secular education can do much, industrial work of the right type can do much indeed; but the final responsibility lies with those who bear the name of Christ, the Holy One of God. To bring a saving, changing knowledge of God to the individual heart is the ultimate way to save the community. That duty, that privilege, lies with the Christian Church in Japan, and with us who as brethren, are here to help and to strengthen our brethren in their fight for the salvation of their native land.

But though the picture drawn is dark, the prospects in the name of God are bright. Again and again have I marvelled at the power of even one faithful Christian, be he high or low, rich or poor, in one of these villages. Neither systems of religion old or new, nor officially sanctioned vices, nor sins having the powerful backing of

centuries of custom, can stand before the witness of consistent Christlike life.

May God in His mercy help us Christian workers, whether Japanese or foreign, so to live that men shall see and wonder, and despairing of themselves as many of them do even now in the midst of their sins, come and find that the Christ our King is able to save to the uttermost.

CHAPTER V

METHODS OF WORK

By G. W. Fulton

The above caption is to be generously interpreted as covering questions 13, 18, 19, 20, and 21 of the Questionaire. In addition to the subject of Methods proper, there will be something to be said regarding qualifications of workers, missionary aid, and hindrances and encouragements in the work.

The writer will not attempt to tabulate the replies under the names of the individual contributors, but will aim to present a digested narrative of all the material in hand.

Question 13.—Do the social conditions suggest any special methods of evangelism?

Question 18.—What methods of approach are best adopted in presenting Christianity?

These two questions will be considered together.

Local Problems

1. Careful consideration should be given to the statements of a number of correspondents, that each locality, or in some instances each village, presents its special problem. Neighbouring villages very often differ widely in the character of the people, their attainments, their customs or their attitude. It would be well before beginning work in a particular village to spend some time in studying its special conditions. More will be gained in the end than if the work is started in a hap-hazard manner.

Variety of Methods

2. A missionary of long experience replies to the query as to whether social conditions suggest special methods of evangelism, "Yes, but to go into details would be to write on every conceivable method of presenting the Gospel to

men." And one is disposed to agree with this statement in general, after a review of all the replies that have been received. The very oldest methods of public preaching and hand to hand work are mentioned alongside of the very newest, automobile touring, newspaper evangelism, and a social programme. The writer has difficulty in remembering a single one that has been omitted. But a certain emphasis is noticeable.

Friendly and Social Relations

3. To be more specific: A certain number of correspondents suggest a direct approach to the people, but in a quiet, unobtrusive way. Begin by making friends with the people in any way possible. Send an evangelist to live among them, who by a clean upright life, active sympathy and helpfulness, as well as by an attractive home life, may make an impression upon the community. After he has thus established himself, he may begin preaching and teaching. Others suggest a direct approach with the open presentation of the Gospel from the beginning. There should be visitation, preaching and the frequent use of lectures and the stereopticon, in whatever places can be secured. The *matsuri* days and holidays should be utilized for street preaching and distribution of literature. Others suggest a less direct approach by the means of addresses on educational, moral or inspirational topics in the primary school buildings, either to the children or to adults; the Young Men's Societies and other organizations can be entered in this way. Lectures on temperance and purity would be very acceptable anywhere, as well as talks on general village improvement, or new methods of agriculture and industry, or home life. Addresses of this nature would naturally arouse inquiry concerning the fundamental problem of religion, and opportunities would be created for explaining the teachings of Christianity.

A considerable number of replies suggest social and philanthropic work as the best entrance for the Gospel. The head of a primary school in Shikoku suggests the following programme: (a) Provide games and amusements for the young people. (b) Help the unemployed to find work. (c) Provide a supplementary night school with a two years course for girls, teaching them sewing and other

practical subjects. (d) By means of opportunities created through such agencies, make Christians sincere and true, whose lives would be a witness for Christ.

Bold Attitude Toward Evil

Perhaps the most striking feature of the replies regarding the method of approach to village evangelism, has been the insistence on the part of a large number of correspondents of the need of a bolder attitude and more courageous proposals with reference to the moral and religious life of the people.

It may be due to the fact that Christianity has recently been recognized as one of the powers to which the nation must look for the moral and spiritual regeneration of its people, or it may be due to a growing sense of the Church's power and its own value to society, that a large proportion of Japanese, and a number of missionaries also, pronounce in favour of claiming for Christian propagandists the right to labour freely, with whatever official recognition and co-operation it may be found possible to accord to the advocates of any religion in Japan. And that a systematic and persistent effort should be made to secure such open recognition and co-operation on the part of officials, educationalists, and other leading men of the community, wherever new work is inaugurated.

Relation to Officials

To speak more concretely, when it is contemplated to begin Christian work in a new *gun*, for example, it would be well to approach the head officials of the *gun*, explain to them your purpose and method, asking their co-operation. If you can begin higher up, all the better. When entering a particular village, follow the same procedure. Secure letters of introduction and commendation to as many leading men as possible, cultivate their friendship and solicit their assistance, directly or indirectly in inaugurating the work.

To be sure in using this method with success, it is almost necessary to start along indirect lines. Addresses or stereopticon lectures on such topics as Character, Temperance, Purity, Home Life, Tuberculosis Prevention, and a variety of other kindred subjects, could be given perhaps in every schoolhouse, or before every Young Men's Association in the county with official co-operation and

approval, if given in the right spirit by the right man. Moreover not once only, but repeatedly would such addresses be in demand, and they would result in gaining an influence, and arousing inquiry which would make the direct work to follow far more successful than it would otherwise be.

It is well known that it is a Government practice to arrange occasional meetings in the villages on popular subjects, and the police notify the people that they are expected to be present on pain of a severe rebuke or a fine of some sort, and the people go.

An enthusiastic Japanese correspondent advises Christian propagandists to co-operate with the officials and educationalists in the conduct of such meetings, thus securing the privilege of presenting Christian morals, and even the broad outlines of Christian truth to large audiences assembled under official persuasion.

Question 19.—What special qualifications or training should Japanese workers possess for work among the villages?

Qualifications

Without attempting to record the ordinary qualifications common to all Christian workers, the replies emphasize a number which ought to exist to an uncommon degree in a worker among village people: (1) It is generally agreed that the man should not be too young, about thirty years of age or over, and have a good wife who can assist him actively in his work. (2) He should be gifted with common sense, tact, and of a practical turn of mind. (3) He should if possible be a man from the country, knowing the life and work of the people from experience, choosing rural life and rural work by preference, and with the determination to consecrate his whole life to that work as his peculiar call from God. (4) He should be content with the simple life of the people about him, have broad sympathies with all their interests, and such a love for them that he would be willing to make any personal sacrifice to help them. (5) He should be endowed with an abundance of patience and perseverance. He is dealing with a class of people of slow temperament, irregular habits, and cannot expect to realize his ideals in a day. He must

strike roots down deep in the village life, and expect to abide in one place a long while. To stick to his job through thick and thin, and die at his post, is the motto prescribed by a Japanese correspondent.

Education of Workers

As to training, it is generally conceded that a high grade of scholarship is not demanded at present. The education of the ordinary evangelist or pastor is sufficient, which is generally understood to be that of a middle school graduate, or two or three years of college work additional, plus a theological training. It is intimated by a number that a certain amount of study in an agricultural school would be a distinct advantage, and recruits for village work should be sought for from among the students of such schools, or perhaps from medical schools. It would be well if evangelists could have one or two specialties aside from theology, upon which they could speak with more or less authority, and be able to make addresses to the edification of the villagers. They should be men of progressive spirit, students along all practical lines likely to be of benefit to village communities, and be able to take their place as leaders in all forms of village improvement.

Questions 20.—How can missionaries best aid the work among the villages?

Methods

In the line of direct work, are suggested: (1) Extensive visitation for those qualified for it, and much personal work; (2) Bible classes, preaching, public addresses in schools, Young Men's Associations and other organizations; (3) English and music teaching, and the conduct of such institutional or philanthropic work as may be possible; (4) Getting hold of normal students, who are to be the future teachers in the country primary schools; (5) Furnishing the people with a living illustration in his own spirit and life of the power of the Gospel, and to the Japanese workers an example of faith, love for souls, and personal communion with God, in his daily walk and conversation.

One writer says: "Missionaries who love common people, have a knowledge of the language and are tactful, are unsurpassed as ice-breakers and prejudice-smashers." Another, a Japanese says: "The visit of a sympathetic,

consecrated missionary to a lonely country worker and a little group of Christians, is like putting new charcoal on a fire ready to go out." Still another says: "Of course the missionaries must engage in direct work, the people expect that of them, they have the confidence of the masses and what they say is long remembered and has great influence among them." As one contemplates this new sphere of missionary activity with all its scope and possibilities, he has the impression of a return of the vision of the early days in Japan.

Question 21.—What special hindrances or encouragements exist to the propagation of Christianity?

Hindrances

A number of hindrances are mentioned: the solidarity of the communal life; general indifference and apathy; mistrust of outsiders and of Christianity as something foreign; conservatism, dislike of change and all new things; low standard of intellectuality; sundry superstitions and idolatry; opposition of Buddhist priests; the bondage of the family system linked with ancestral worship; drinking and immorality; absorption in gaining a livelihood or money making; opposition of petty officials, school teachers and militarists; the European war; difficulty of travel; lack of good evangelists, and their unwillingness to undergo the sacrifices involved in village work; difficulties involved in applying the principles of self-support from the start, etc. A formidable list, but tempered by the remark of one correspondent who says, "On the whole, however, resistance is less stubborn than in the cities."

Encouragements

The list of encouragements is gratifying if not large: the country people are simple-minded, honest, and thoughtful; many disintegrating forces are at work undermining the old superstitions and customs hostile to Christianity; there is a growing dissatisfaction with the priests and the old religions; there is widespread yearning for better morals; the young people in particular are reading, and Christianity is becoming better and more favourably known; many school teachers, doctors, post-masters, policemen and others of prominence in the village life are friendly and open-minded; where work has actually begun, work for

children has flourished, and other forms have made good progress. Missionaries and others have been invited to speak in the primary schools, and to address the village *Seinenkwai* (Young Men's Association). These latter organizations seem to have been prepared in the providence of God as one great opportunity at least for Christian propagandism. They are found everywhere, are formed for the improvement of the village youth along various lines, and the Government is urging that instruction in ethics be made one of the leading features. They have difficulty in securing men to give addresses of real value along these lines. Unless the community sentiment is very anti-Christian, a friendly acquaintance with the leader and a few prominent men in the village, will give free entrance to tactful Christian workers for addresses which will prove the gateway to a direct preaching of the Gospel.

The resolutions presented by the Committee on the subject of Village Work were adopted by the Federated Missions, and will be found in the minutes of Federated Missions in the Appendix.

JAPAN

PART VIII
SOCIAL SERVICE

CHAPTER I

MATTERS ELEEMOSYNARY

By James H. Pettee

Imperial Gift

Among many interesting occurrences in connection with the Coronation, few are more suggestive than the gift of one million *yen* by His Majesty the Emperor to be divided among the prefectures as endowments for their charity grants. It implies that in the thought of His Imperial Majesty and his advisers, philanthropic service is as much the business of the state, as education or national defence, and should be placed on an enduring foundation. This and the Postal Savings Bank are perhaps the only departments of the Government that not only are not in debt or calling for increased taxation, but that already have large reserve funds, the interest of which can be applied to the relief of the distressed in cases of personal or national emergency.

Coronation Honours

Another occurrence of special interest in connection with this committee report was the bestowal of Coronation honours of the Blue Ribbon upon those two eminent social workers, Col. Yamamuro of the Salvation Army, and Rev. K. Tomeoka of the *Sugamo Katei Gakko* (Home School for Wayward Boys.) It is worthy of note that out of hundreds of workers along philanthropic lines, the two men selected for special recognition are zealous Christians, and it is an open secret in Government and philanthropic circles, that the institutions that set the pace in up-to-date methods of conducting charity organizations, and that are really successful in the permanent reform of character, are those under Christian supervision. We may also add as our conviction, that a leading reason for the marked efficiency

of the Bureau of Charities is that it is largely controlled by Christians or near Christians.

But there is a third item to report in connection with Coronation honours, which your committee deem perhaps the most interesting and instructive of them all. I refer to the formal cancelling of all civil and political disabilities under which Mr. Asahiro Muramatsu of Kobe has suffered since 1880, when at sixteen years of age he entered on a life of crime as a professional pickpocket, and being detected was sentenced to one hundred days' imprisonment. During the fifteen years of his life as a criminal he was imprisoned nine times, a total incarceration of about eight hundred days. Then he was soundly converted, was baptized a few months later by the writer of this report, and ever since has devoted himself unreservedly to the great work of befriending those in prison and especially discharged convicts.

While there have been many instances, several thousand in connection with the recent Coronation, of a full or partial pardon of criminals and also many of the cancellation of disabilities in cases of political, and some kinds of civil misdemeanors, this case of Mr. Muramatsu is said to be the first instance in Japanese history when the criminal records against a confirmed law breaker were ordered expunged from the books, and the right accorded him to receive a passport for travel abroad, or to enjoy any other privilege of an ordinary citizen. The slate was wiped clean of his nine recorded offences. The interesting document granting this full pardon, which some here present have examined, was issued by order of His Majesty and bears the seal of the Minister of Justice. When Mr. Muramatsu went to Tokyo to offer his thanks, he was informed by the officials in the Department of Justice that it was fully recognized that his own complete reform and markedly successful later work for society, was owing to his through-going acceptance of the teaching and principles of the Christian religion.

Other Imperial Gifts

Among special gifts during the year may be listed one of two thousand *yen* from the Emperor and Empress to the Christian Leper Asylum near Kumamoto known as Miss Riddell's

Institution ; small gifts to each of the 374,698 Japanese who are eighty or more years of age ; and a large number of other gifts to individuals, societies, institutions and cities in connection with the Coronation. Among such may be mentioned that of the Mitsui family of 250,000 *yen* to Kyoto Fu, that of 100,000 *yen* by Jinyemon Terada to the city of Kishiwada, that of Mr. Kihachiro Okura, recently made a baron, of his fine art museum with an endowment for its upkeep, the value of the whole gift being nearly half a million *yen* ; and largest of all, the plan of the Sumitomo family to devote one hundred thousand *yen* for the establishment of an industrial school for poor boys in Osaka.

Social Conditions in Osaka

It is pertinent to remark here that Osaka appears just at present to lead the nation, so far at least as the larger cities are concerned, in an intelligent appreciation of the various social needs and a resolute purpose to improve social conditions. Dr. Ogawa, one of the half dozen leading Japanese specialists on eleemosynary matters, has been officially appointed *Komon* (adviser) to the Osaka government on all charity problems. He lectures quite regularly on philanthropic matters, and the semi-official society of which he is the most influential member, publishes a helpful up-to-date magazine. Dr. Ogawa was one of the most interesting speakers at the annual meeting of the Central Charities Organization, held in Kyoto City Hall last November, and attended by about five hundred Japanese and one foreigner.

The year's budget of proposed expenditures by the *Sei Sei Kai* (the great national society for the relief of the sick poor) amounted to 500,000 *yen*, of which 50,000 *yen* was devoted to work on tuberculosis. Baron Hatano, Minister of the Imperial Household, has been appointed an adviser to the institution.

When to all these and to many smaller gifts to new local charities is added the tens of thousands of *yen* contributed to various war funds, it is seen that whatever else characterized the activities of 1915 in Japan, it may well be described as a year of generous giving. But this giving was so largely along special lines that the regular old-time

charities have had hard sledding. Nearly all are in distress, and several have sent out pathetic appeals for special help.

Discretion in Giving

Your committee would urge that special care be exercised by all of us in the placing of gifts for charitable objects. The time has come for making a sharp discrimination not merely between the worthy and unworthy, but also between the better and the best. The Government is doing this, and is holding the recipients of its favours to a more exact account of their stewardship. Several so-called charitable institutions and organizations have been made, during the past twelve months, to rest from their labours, and warning sent to others. We must set the standard high of those that we approve and assist. Your committee without passing judgment on those institutions, Buddhist, Christian or others, that confine their appeals to their own sect or denomination or locality, have prepared a list of what it deems institutions worthy of our recognition and assistance, among the large number that make annual appeals to the general public, and is prepared to give advice on the subject whenever such is desired. It will pass the list to the incoming eleemosynary committee in the hope that whatever changes thereof, whether by reduction or expansion, may be needed for a further lifting of our standards of Christian giving, may be courteously, courageously, conscientiously performed.

CHAPTER II

INDUSTRIAL WELFARE

By Rev. A. D. Hail

A ground for encouragement is the increasing number of leaders in the Japanese social, civil and economic world, who are taking in a very practical way a deepening interest in the public welfare. Contributions of the wealthy to the work of community betterment in various lines, is in increasing evidence.

In Osaka

In Osaka, one public spirited man is erecting a million *yen* City Hall, with all modern equipments and accessories. For those of the working classes who have any leisure at all this will be a blessing. Another citizen has contributed 500,000 *yen* for the establishment of a hospital for tuberculosis, and an associated laboratory provided with X rays, instruments, chemicals, animals for experimentation, and every conceivable modern equipment for investigating and wisely dealing with this widely prevalent plague. It is erected as a memorial to his mother who succumbed to this disease. This is a type of filial piety most commendable.

Anti-tuberculosis

There has been a great increase in the number of Anti-tuberculosis Societies in Japan. The foreign Society, under the inspiration of the leader Dr. Faust, is no longer an isolated institution. Throughout the land under the leadership of skilled physicians, many local societies federated together for united activities against this disease, and held a successful representative gathering in Osaka last spring. The Osaka Y.M.C.A. furnished a band of musicians for the occasion, who made effective the address, by enlivening songs, embodying in poetry the prophylactic prin-

ciples for the prevention of the disease. The Omi Mission is rejoicing in a 10,000 *yen* donation from a friend for the prosecution of its anti-tuberculosis work. It aims to spend 20,000 *yen* in equipping a complete plant for treating cases. It is thought that other missions may wish to put up unit cottages for one or two patients of their own where they can get the benefit of the central treatment plant. For information write E. V. Yoshida, Hachiman. Besides the Government institutions there are some eighteen private sanitariums engaged in this work. Many of these are under Christian auspices.

Factory Workers

More attention is also being given to the consideration of hygienic conditions in those districts of the large cities where the factory workers are herded together. A number of doctors and skilled nurses, under the auspices of "The Imperial Gift Relief Association" are doing an excellent work in these districts. The nucleus of the work was the gift by the late Emperor Meiji of 1,500,000 *yen* in 1898. In Tokyo alone are eight clinics with an adequate medical staff and nurses. To these have been added five women doctors. There are also hospitals for these classes in Kanazawa and Osaka. A new one built in Tokyo has beds for 200 patients, and has been erected at a cost of 190,000 *yen*. Similar clinics to those in Tokyo are also given in Osaka. In these ten physicians are employed While the laboratory developed by Dr. Kitazato will not be conducted along the lines of a narrow nationalism, so inconsistent with the noble profession of medicine, yet the bread-winners of Japan will reap immense benefits from his unselfish labours.

Parks

There is also a forward movement in the matter of public parks and children's play-grounds. A private garden was given by a Yokohama millionaire for a public park. So many of the existing parks are so in the interest of Street Railways that it is a matter of congratulation to have them exclusively for the public. A progressive mayor in the city of Osaka encourages the play-ground idea for children. One of the leaders of this movement in Osaka is the Y.M.C.A. Secretary, who has made children's play-grounds a subject of special investigation.

Another institution, for the benefit of those engaged in water transportation, is called the "Life Boat Society." It was founded in 1889, and is supported now by some 77,000 members. Since the time of its organization, some 4,000 boats and ships with a cargo value of 14,000,000 *yen* have been saved, and 22,000 lives have been rescued. Of this Society H. H. Admiral Prince Higashi-Fushimi is the patron and Count Yoshii the President. It must be said that religiously those engaged in transportation are the most neglected of the working classes.

Labour Unions

Labour Unions, in the western sense of the term do not exist in Japan. There is one labour body with some 6,000 members composed principally of those in Government employ, such as clerks in the lower departments, state railways, policemen and others. Its object is to promote the welfare of Japanese labourers of their own class, and the development of industrial efficiency. These are quite approachable by Christian influences. Other workmen, however, have not yet been permitted to organize. Last June an application was made to the Home Office to permit an organization of a Labour Union but it was rejected on the grounds that;—"As reported, the promoters were men devoid of means, education, and credit, and hence disqualified to form such an organization." If this is a true estimate of the bulk of Japanese labourers it reveals the immense need they have of the uplifting power of Christianity.

Factory Laws

The new Factory Law is one of the events of the past year. While it has several excellent features, yet it is by no means iconoclastic. Some of the most pressing needs of factory hands must wait fifteen years before relief can be had from this source. The encouraging thing about it is that it is a concession to the growing demands for better conditions for men and woman with only their muscles in the market. The leading dailies of the country are to be greatly credited for brave utterances upon this subject. Their courageous editors are, however, far in advance of some of their local salesmen, who allow hundreds of little tots under twelve to hawk their papers for sale even until late hours of the night.

Christian Matrons

There is further encouragement to be found in the fact that factories are employing so many Christian women as matrons, especially to superintend the social and moral welfare of girl employees. There are of course numbers of factories where the superintendents feel under obligation to other religionists of such a nature, that they would not under any circumstances ask for Christian matrons. Wherever they are employed, there is universal testimony to the healthy influence over the girls. On this account in fact many of these girls are under far more helpful influences than they are in interior homes from which they come.

Improvement in village life, morally and socially, is in many instances the call of the spirit to the Christian body for its Christianization. To meet this call there is need of a more extended country evangelizing work. The Omi Mission, the work of Captain Bickel, and the extension of the work interior-ward by a few missions, is an indication of what may be increasingly done in the future. Much of the work outside of centres of sale in the cities, is done, in many instances by a kind of "sweating" process in country homes. Such work as making of all kinds of brushes, match-boxes, lanterns, bleachings, chop-sticks, tooth-picks and what not, are done in country homes, by renters of small houses. In such places the school of morals is the street, where oftentimes vice is near by in demoralizing influences. There is an increasing number of Christian people and preachers, besides many who do not profess Christianity, who are becoming more deeply interested in and are studying this problem.

Social Mission Work

It is encouraging, also, to note that of the forty-eight bodies working in Japan not less than forty-two report some form of Christian work amongst these classes. There are bodies that are the special means by which the church reaches out after the non-capitalistic workers. They are such as the Railway Mission, the Y.W.C.A., the Y.M.C.A. the Japan Evangelistic Band and others. Besides these however there are many missions represented by workers in congested factory districts. These are substantially "Social

Settlements." Better terms, however, might be such names as "Neighbourhood House," "Gospel Hall," "Parish House," because all these names involve the idea that that which is essential to social salvation is the Gospel of Jesus Christ.

The Y.W.C.A. has built a house in Tokyo known by the beautiful name of Neighborhood House.

It recalls the one who in the parable of the Good Samaritan acted as the neighbour to the man in need. On October 21 was dedicated the new Y.W.C.A. building accessible to business women. They have also a traveller's aid work for girls coming to Tokyo. They have also rest rooms for women in their central administration building.

Y.M.C.A.

The Y.M.C.A. have employment agencies, meetings for the much neglected apprentices, and night schools, where hundreds of young men receive a reasonably good education. The secretaries of our Y.M.C.A., like those of the leaders of the Salvation Army, are thoroughly grounded in social science, both theoretical and practical. This suggests another encouraging fact, namely, that theological and evangelist training schools are finding a wider place in their carricula for the study of social problems, both theoretically and practically. Considering the fact that the deliverance of Israel from Egypt was proximately in the interests of Hebrew workmen, that the Sabbath legislation whose principle was embodied in the fourth commandment and reapplied by the Son of Man who is "Also Lord of the Sabbath," grew out of ancient labour evils, that the Prophetic literature is largely concerned with the principles of right-dealing in the relations of capitalists and labourers, that our Lord himself come from the industrial classes as well as the most of his apostles, and that James our Lord's brother has written a religious classic along labour lines, all these and other facts of a like ilk, indicate that aspect of practical theology is getting back to its proper place in modern theological and training schools.

Christian Literature

We wish to call attention to the publication by the Christian Literature Society of the Lectures of the late Dr. Henderson

of Chicago University. These lectures are the findings of an expert, and ought to be in the hands of every theological student. The teachings are sane, sound and safe. They are not the work of an unbalanced enthusiast and sensational emotionalist.

Your committee would call special attention to the action of the Continuation Committee, who had committed to it the subject of social evangelization. It is recorded in Appendix E of the third annual meeting, October 20, 1915, "Of the seven lines of investigation mentioned, five have direct bearing upon the welfare of the industrial classes. These lines of proposed investigation are, Industrial, Economic, Hygienic, Recreative, Moral and Religious. The Christianization of all these social elements is one of the supreme requirements of the religion of Jesus."

CHAPTER III

STUDENT BOARDING HOUSES AND HOSTELS IN TOKYO

By Bunya Takiura

(Translated by Galen M. Fisher from The Pioneer).

The plight of most of the students coming to Tokyo from all parts of the country is indeed pitiable. Without friends or relatives they are compelled to take refuge in some boarding house or hostel. The number of students coming simply to take entrance examinations to the various higher schools mounts up into the tens of thousands every year. They crowd into the boarding houses in Kanda, Hongo and Ushigome. The study of a phenomenon of such size is manifestly of great importance to anyone who would understand the student problem in Tokyo. Accordingly I have investigated the facts as far as practicable and herewith present my findings.

The Number of Boarding Houses and Lodgers

The lodgers in boarding houses are not confined strictly to students. There are some employees of commercial firms and of Government offices, but in the wards of Kanda, Hongo, Ushigome and Shiba, the large majority of the lodgers are students.

Number of Boarding Houses and Lodgers in the Chief Student Districts

District	No. boarding houses	Number lodgers
Kojimachi, Kojimachi Ward.	30	2,182
Kudan Zaka „ „	67	2,460
Nishi-Cho, Kanda Ward	97	4,610
Ogawa-Machi „ „	80	3,162
West Kanda „ „	110	6,849

Hakozaki, Kanda Ward	17	1,537
Mita and Aoyama, (each,)	25	850
Kagurazaka, Ushigome Ward	23	1,381
Waseda „ „	108	2,495
Tomizaka, Koishikawa Ward	40	1,206
Motofuji, Hongo Ward „	115	5,376
Masago „ „	136	5,209
Oiwake „ „	71	3,445
Grand total of above and other districts...	1,326	54,087

Comparing by years we find the following :—

Year	No. houses	No. lodgers
1908	2,236	64,121
1910	1,781	55,052
1912	1,664	64,375

The striking decrease in 1910 may be partly accounted for by the return at that time of large numbers of Chinese students in connection with the revolution, and the high figure of 1912 may perhaps be accounted for in part by the fact that it was the time of the Imperial funeral.

Examining the number of lodgers by months for the year 1912, we find the highest figures in April, 6,238, and September 8,002, and the lowest figures for January 4,377, and July 4,346 The average throughout the year was 5,364 per month. This variation corresponds fairly closely to the number of students who come in to take examinations or enter schools in April and September, and is additional evidence for our assumption that the vast majority of lodgers are students.

Classes of Boarding Houses

In Tokyo most of the boarding houses are run purely as commercial ventures without any oversight except such as the police may exercise. The number of dormitories connected with schools in Tokyo is much smaller than in most other educational centres. The boarding houses are all run for profit, and are so lacking in home-like and helpful influences that they are far from satisfactory to the students or to their guardians. The dormitories, however, connected with Government and private schools are fairly good, and there are a few others which are inspected and recommended by schools in the neighbourhood. Besides these there are about

100 hostels put up by groups of individuals from various provinces and counties, for the benefit of students coming from those districts, and by philanthropic and religious agencies.

Provincial and District Hostels

The moral tone in provincial hostels is much better than in the public boarding houses, and life in them is naturally more interesting and home-like. One reason for the very demoralizing influence of the boarding houses is their dull cheerlessness, and the lack of responsible oversight. The provincial hostels on the other hand develop an *esprit de corps* which often expresses itself in later life in unselfish co-operation for their maintenance. The former *daimyos* generally give them considerable financial aid. Sometimes the students themselves pay in part for the land and building, the burden being distributed over several years.

One drawback of provincial hostels is the fact that the outlook of the students is naturally more limited and clannish than in hostels where men from all parts of the country are mingled. This results sometimes in riveting provincial modes of pronunciation, idiom and ideas upon men, when they ought to be correcting them by living with men of various districts.

Founded by Individuals

A growing number of hostels is being established by individual educators and other public spirited men, especially for students of the grammar and middle school grades. They are especially intended for boys who are hard to manage or whom their parents cannot properly look after. Some of them have been distinctly successful. A few have been founded by men with a religious motive, but wherever religion has been too insistently forced upon the boys, it has created a reaction and in some cases strikes.

Hostels Founded by Philanthropic Organizations and by Self-supporting Groups of Students

Hostels of this nature have been founded chiefly by religious or ethical organizations. A number of them are Buddhist, but the larger number are Christian, seven being under the Young Men's Christian Association. Three or four others are conducted by individual Japanese or foreign

Christians, in some cases with the support of a mission. As a rule such hostels are democratic and self-governing, ultimate authority being reserved only with reference to property and the most important matters. These hostels are without question the most successful of any. They demonstrate that Christian principles are the best basis for the promotion of self-government and group life, as well as for the fostering of that spirit of friendliness which nothing can take the place of.

Messes

Groups of two or more students often club together and cook their meals in rented rooms. In Kyoto rooming and boarding are quite separate lines of business. In Tokyo however student messes do not make much use of the food supply venders, finding cooking for themselves is easy and cheap. Not only students, but a goodly number of clerks in post-offices, shops and banks follow this plan.

It is a notable fact that the number of poor students compelled to work their way is less now than it was a decade or more ago. There are more sons of well-to-do families entering the schools instead of relying on family tutors, and there are more scholarships and other forms of assistance available for needy students, so that a smaller proportion have to work their way.

Comparative Cost

The number of lodgers in twenty representative private hostels investigated varies from 4 to 149, being 130 in the Saitama Province hostel, and 149 at Waseda University. The average is about 30. A comparative study of these twenty hostels reveals the following facts :—the average cost of food and other charges per month per student is a little less than ten *yen* , the lowest being *yen* 7.50 and the highest *yen* 12.80. Several of the hostels have endowment funds, ranging from one hundred *yen* to fifty thousand *yen*, the latter being owned by *Doshikai*, which purposes to spend a large portion of this fund buying land, and erecting its own buildings. About half the hostels have paid supervisors, but a number of them are purely self-governing. In several cases there is generous provision for sports, and a collection of books and magazines.

One result of the excellent character of these hostels is

that they nearly all keep full, and that they enjoy the confidence and affection of their alumni and other friends. The idea of making the hostels centres of social service for the surrounding community has not yet been developed even in the Christian hostels, but bands of men have been sent out by some of the Christian hostels on evangelistic work during the vacations.

Unregistered Boarding Houses

Amateur or unregistered boarding houses are very numerous, though the exact number is not known even by the police. Generally such houses have no sign out, except when a "room to let" sign is temporarily displayed. Students choose lodgings in them in hopes of finding more home-like conditions then in the public boarding houses, but unfortunately they rarely find their hopes realized. Most of the unregistered houses are run solely for profit, and moral conditions in them are no better than in the public houses. The genuine private lodgings however are as a rule in the homes of families where the head of the house has died, or the house is larger than needed. The number of unregistered lodging houses is said to be increasing, and among them are a few which are conducted in a spirit of unselfishness.

Moral Character

The moral character of boarding houses depends largely on the relation between the sexes. Since there is so little opportunity for normal social intercourse between men and women, there is a strong incentive for improper intercourse, and such intercourse is carried on in both registered and unregistered lodging houses. Indeed some of the unregistered houses are among the worst places. A large number of the public women at the *Yoshiwara* are recruited from among the servants in lodging houses. Statistics prove that a larger percentage of the licensed immoral women at the *Yoshiwara* go from boarding houses and hostels than from any other class. Of course the maid servants are by no means always the aggressors, but they are frequently of loose character, and their influence on the lodgers is distinctly bad. Lodgers who make improper advances are generally discovered soon and expelled. But it is impossible to

prevent them from continuing their relations with the maid servants.

Morality

Public women sometimes frequent the lodging houses, but in the better houses they are rare. Near the Imperial University in Hongo there are thirteen or fourteen lodging houses close together. A few years ago they were given a particularly unsavory nickname because of the immoral means they resorted to in their efforts to tempt students to lodge there. However, this method brought but a short-lived success, and ultimately, for business reasons only, it was abandoned. But houses of this sort invite strikes from the better class of fellow lodgers, as happened in a large number of houses in Waseda a few years ago.

Evil Social Customs

Apart from the immoral practices of the proprietors themselves, *geisha* and nurses of doubtful character frequent the boarding houses. Some tradesmen also make use of such women in the boarding houses as a means of getting trade In view of all these facts it is evident that reform must include not only the inspection and regulation of the boarding houses but also the reform of the students themselves. Efforts confined to either side will be powerless to stamp out the bacilli. It is devoutly to be hoped that students themselves will start reform movements. Let them organize rallies of all the students in the boarding houses and attempt to create an *esprit de corps*. The lack of any such spirit at present is the root of many of the evils. The boarding house proprietors on their side keep apart, thinking the best policy is to look out for number one ; and even students who want to apply themselves to their books do nothing to mend matters. As the lodgers pass one another in the hallways they do not even bow. Thus all concerned take a negative attitude and care little for anyone but themselves. It is sad to think what a conception of society is given to students fresh from the country who had come to the capital expecting that "society " meant something far different.

Intimate Relations

The intimate intermingling of lodgers is disapproved not only by the studious lodgers but by the proprietors, for it in

evitably works to their financial loss. This is not so much the case when there are only student lodgers whose incomes are about the same, but when there are students and commercial employees mingled, then the students are tempted to extravagant living and borrow from the commercial men. Not infrequently self-respecting, simple-minded students are thus drawn into fast living and cannot pay their bills. For similar reasons the proprietors avoid becoming intimate with lodgers and lodgers often repel advances from fellow lodgers. A year ago last spring there was a duel between two student cronies at Toyama field when one was wounded. The cause of it was an attempt to force repayment of a loan. Such affairs are numerous among middle school boys and the trouble begins in boarding houses. The boarding houses are morally impotent. The most they attempt to do is to prohibit noisy drinking bouts and the bringing in of disreputable women. Beyond that any restrictions would mean imperiling business, so the proprietors look the other way and let men go their own gait.

Length of Stay in Boarding Houses

Students almost never stay in a house for any length of time. Among thirty or forty lodgers it would be hard to find one who had stayed in the same house for three or four years, much less one who had stayed there through middle school, gymnasium and university. One notable exception that I have heard of is an unregistered lodging house near the Imperial University which held two men for over ten years until they had graduated from the university. The reasons for the frequent migrations are not far to seek. For one thing, after a while the food and treatment deteriorate. Then the student thinks longingly of getting into some unregistered lodging house to better his lot, but is apt to find that even worse. Earnest students who are preparing for examinations or who are unsocial find themselves moving desperately from one place to another, and finally are left, alone, or with two or three comrades, experimenting with light housekeeping on their own account.

The following remarks of one student may be somewhat extreme but they are illuminating. "While I was in

college for four years I changed my boarding place just twenty-two times, sometimes in registered, sometimes in unregistered houses. One of the chief reasons was that I hated to get too well acquainted with people. Staying a short time one didn't have to exchange words with fellow lodgers, but if I stayed a little longer they began to address me, and I was always fearfully embarrassed to know how to answer. It was so distasteful to me that I generally moved forthwith. My shortest stay in any house was three days."

This is by no means a solitary instance. The tendency to change is still more marked among lodgers in unregistered houses, because they are not well arranged or the customs and rules of the house are distasteful. Notwithstanding, applicants for rooms in unregistered houses are amazingly large. One sees constantly in the newspapers such advertisements as these: "Room wanted in a good house without fellow lodgers," or "Room desired in a suburban house near the belt electric line," or "Room in a house where there is a good family atmosphere." The following is almost ludicrous in the exacting nature of the conditions required: "Room wanted in a quiet home on the belt electric line, upstairs. Family to consist of father, mother and two children: father, a government employee; oldest child, a girl in third grade primary school; younger, an attractive boy of five; maid servant, honest country girl."

Most of the rooms advertised prove far from satisfactory. The character of the landlord is a dominating factor. Not only are there objectionable landlords, but decidedly objectionable landladies and daughters. Some of the women are inexpressibly vicious. Self-respecting students soon find life in such a house intolerable.

Steps toward Reform

Affecting as they do the life of tens of thousands of students every year, the character of the boarding houses in Tokyo concerns not only the young men themselves, but the future of the Empire itself. It goes without saying that reform should not be merely superficial. Students on the one hand and proprietors on the other should rise above selfish considerations and think of the welfare

of the country. Religious and educational leaders should rise above the interests of their school or church and attempt to solve it. Some may protest that it is a small and secular matter, but it is neither small nor secular nor remote, but of the greatest social and educational consequence, worthy of the efforts of every earnest man.

Fortunately there are already pioneers tackling the problem, and finding in it a means of service which may transcend the founding of a school or the shepherding of a church. One such man is Mr. S. Imaoka, a graduate of the Imperial University, who resigned from the Christian ministry to open a student boarding house. It may seem an undignified role for a scholar, but his motive dignified it. May others follow his example.

Experiment of Mr. Imaoka

The beautiful way in which Mr. Imaoka's experiment is working out is due to the fact the there is a loving personality at the centre who creates a family spirit. Every month the whole household have a social banquet and conversazione. Sometimes they take walking excursions to suburban resorts and there spend some hours together. Two or three times each week in the house they have a meeting for meditation. The result is that an atmosphere of warmth and friendliness is diffused over their daily life. The effect is far-reaching on the characters of the students. Some have their doubts and perplexities solved and higher purposes instilled. Not a few of them are guided in the choice of their life work. Naturally they leave the house with regret, sometimes with tears. This is perhaps the first time such an enterprise has been successfully undertaken by a graduate of the Imperial University. Will other men allow it to be the only instance of the sort, or shall not this dawn of a new day be carried on by others to broad daylight?

CHAPTER IV
CHILD LIFE IN JAPAN

By H. Takashima

Love of Parents

Monzaimon Chikamatsu, sometimes called the Japanese Shakespeare, says in one of his dramas, "*Sanzen sekai ni ko wo mot'ta oya no kokoro wa mina hitotsu.*" The love of parents for their children is the same throughout the world. This is true. By instinct man loves his child. This is the same among all nations and in all degrees of civilization. Even the beast to some extent shares this instinct with man. From this point of view there is little difference between Japanese, Chinese and English in their love of their own children. There is, however, some difference in the way in which this instinctive love is displayed toward children. The Japanese are educated to conceal their passions, but yet in many cases they reveal their love of children by instinct. It may be due to this fact that many Americans and Europeans who travel through Japan write in their books that no nation in the world loves their children as the Japanese, and that Japan is the paradise of children.

There is, however, another class of critic, like Dr. Sidney L. Gulick who wrote in his "Evolution of the Japanese," that "in the East, while without doubt there always has been and is now a pure and natural affection, it is also true that this natural affection has been more mixed with utilitarian consideration than in the West." In the love of Japanese parents for their children are found, it seems to me, at least two factors beside the instinctive affection.

Utilitarian Consideration

The first is a utilitarian consideration, as pointed out by Dr. Gulick. In bringing up their children, parents have in mind

the support that they will receive from them in their old age. We have a word, "*kakariko*" which means a son or daughter through whose support the parents intend to enjoy their old age. In Europe one discharges to one's children the obligation that one owes to one's parents, while a son or daughter is never supposed to repay the obligation to the parents. Japanese parents are different. The obligation that one bears is discharged to the parent, and at the same time one expects one's children to pay to one the obligation that they are under. This has long been the custom in Japan. Many a Japanese parent has even demanded filial piety from his or her children.

The diffusion of modern ideas in intellectual circles is gradually changing the old conception held by parents regarding their children. Many people are now learning to believe in the theory that it is the parents' duty to bring up their children with affection.

Worship of Ancestors

The second element or factor to be considered is the worship of ancestors. Many parents are not so conscious of this phase of relationship as of the other, and yet it is very deeply rooted, and influences all classes of people. This is almost beyond the conception of foreigners. It has been regarded as one of the greatest wrongs to one's ancestors to have no child, and thus to terminate one's lineage. It was from this consideration that the evil custom of keeping concubines came to be recognized.

The birth of a child occasioned great rejoicing in the family for it meant that a successor had come into the world so that the worship of the ancestors would not cease. In Japan it is customary to love the eldest son with special affection. This is because the family lineage is continued through the eldest son. This tendency was especially remarkable after the introduction of the feudal system. The estate of a feudal lord who died without a son to succeed him, was confiscated by the *Shogun*. In those days sons were highly esteemed.

Our Civil Code has been compiled on European models, and the heir to a family is not necessarily limited to a son. There is no class of people receiving hereditary stipend,

and yet sons are still respected above daughters from long established custom. The education of boys is not so expensive as that of girls, and yet boys are of greater help to their parents when they have grown up than are girls.

The Regard for the Head

There is an old saying that the heads of children under seven years of age are the abode of the gods. This saying teaches people to protect the heads of children with great care. This saying is usually regarded as a sort of divine precept. Especially in the families of middle and upper classes the heads of children are protected with great care. It is a well known fact that the mother of Admiral Togo took great care not to walk near the head of her sleeping boy. This is a characteristic illustration of the regard for the head of the child as shown by *samurai* families.

In olden times the heir to a family was treated with special regard by all. The parents did not treat him as their inferior, but as a representative who was to succeed to the family lineage, and take charge of the observance of the ancestors' memory.

There are many other phases in the treatment of children that may be traced back to the worship of ancestors. Ancestral worship by the Japanese is now somewhat changed in its form, and yet it still exercises a great influence among the people.

Marriage Consideration

In marriage, respect for the family lineage was more essential than love. The first thing taken into consideration in regard to marriage is the unbroken continuation of the blood lineage of the ancestors. This custom however is much changed nowadays, and yet among nobles and many ancient families it is rigidly observed. Inquiries are made with care concerning the family lineage and blood of the betrothed parties. A proposal to a noble's son or daughter must be from distinguished stock. Inquiry into blood is made by people of all classes in connection with marriage. This is no doubt out of consideration for the coming generation, but the fundamental consideration is the keeping the blood of the ancestors free from any stain. This is another phase of the worship of ancestors. It corresponds also with the prin-

ciple of eugenics so much talked about of late. Japan alone is making progress while other nations of the Orient are retrograding, and ancestral worship is probably the principle reason for this.

Eugenics in Japan

An evil result of this regard for family lineage often appears in consanguineous marriage. If however parties of pure blood and good family lineage marry, there can be no doubt but that their children will be superior. In England the marriage of a Darwin and a Galton produced many celebrated men. This is also true in Japan, where the sons of the Kikuchis and the Minodzukunis (who both belonged to the same stock) are celebrated scholars and statesmen. This is a fine instance where marriage contracted upon the basis of ancestral worship has agreed with the theory of eugenics, and produced children of superior genius.

The people of the middle class who constitute the backbone of the Japanese Empire still adhere to the old custom of marrying upon the basis of ancestral worship rather than upon the mutual love of the contracting parties. The result is the happiness of the children. There may be some instances among many where the marriage that is not based upon love has brought about many evil results, but this is another question.

Care of the Mother

When a woman is about to become a mother she is taught by her mother-in-law and her mother, many things to be attended to from their own experience. In this matter many old customs may be opposed to modern science. On the whole however such women are treated with great care and attention. In the middle and upper classes much attention is given to pre-natal education. This tender care of a mother has its origin in "*Liki*" (the Book of Rites, one of the five Chinese Classics). It is written in this book that a woman about to become a mother shall not see any bad colour, shall not hear any bad voice, and shall not speak any evil word. This is not only for the purpose of avoiding any bad impression, but it is also for the purpose of helping the mother to keep calm both in body and mind, and thus to exert a good influence upon

her child. In feudal times greater attention was given to such education than at present. Even at present, however, among educated people much attention is given to these matters. There is also a degree of superstition about the subject. Some believe that the child will become a scholar, if the mother is given to reading before its birth. The unreasonableness of such belief is known, but nevertheless most educated women take to reading books of culture, lives of great men, and refined literature when they are with child. This may not produce any good results upon the child directly, and yet it may have some good results indirectly.

The condition among lower class people is the same everywhere, and among all nations. They do not know how to treat properly women with child, and the women themselves take little care of their own bodies, and do many things that are bad for their own health, and produce evil effects upon the children.

Congratulation of Parents

When a child is born without any accident, the father announces the birth to the relatives and friends who rejoice with the parents, and give many presents. I have already stated that the birth of sons was in olden times a cause of special rejoicing to the family. This custom still prevails. There is a set phrase that is used in the letter of congratulation on the birth of a child that signifies that the parents are to be specially congratulated because the child is a boy. Among the educated however this idea is giving way, and a child is welcomed with the same rejoicing whether it be a boy or girl. The custom of loving the eldest son with special affection and regard is also passing away. The first born child is always regarded by parents with special affection. This is true among all nations. The parents have for the first time become father and mother, and therefore they cherish the child with special love.

The first great question after the birth of a child is what name shall be given it. In Japan it is the father, grandfather, or elders among the relatives and friends that give a name to the child. The name is often made up of words, or I should better say, Chinese characters, that signify the health, wisdom, virtue or happiness of the child. Metals

are hard and strong, and therefore desiring strong health for the child, a name that signifies some metallic article may be given the child.

A father who loves literature gives his child a name that signifies excellence in literature ; a father who loves bravery names his children with some word that means bravery. Such words or characters as *Ko* (meaning filial piety), *Chu* (royalty), *Sei* (truth), *Toku* (virtue), *Michi* (way), and *Shin* (fidelity), are very frequently used as names. These names are supposed to confer moral benefits upon the possessor. The name also serves as a reminder that one's acts and conduct should agree with one's name.

Naming of girls

Special care is therefore taken in naming both boys and girls, but girls' names are more frequently taken from nature. This fact attracted the attention of the late Lafcadio Hearn. The names of plants are very frequently adopted. The most common names given to girls are *Matsu* (pine), *Take* (bamboo), *Ume* (plum). These do not give way to snow or frost, but retain the same verdure throughout the year, and bloom in the midst of snow and frost. These names are therefore taken as emblems of fortitude and the chastity of women. Very frequently lily and violet are also used as names of girls. The parents choose such names as marks of affection. The names of beasts, such as tiger and bear, are sometimes used as names of girls. Such names are given through a desire for the health of the girl. The names of great men, or wise men of old, are also often given to children by fathers who have great admiration for the ancients. This is common among Occidentals as well.

Giving of Special Names

Among the *samurai* in feudal times there is a custom of giving to boys true names as distinguished from common names, or names given by the parents. These true names are called in Japanese *imina* or sometimes *nanori*, which correspond to Christian names among Occidentals.

When a *samurai* boy reached the age of fifteen, an elderly person distinguished for virtue or for some great achievement, was often requested to give the boy a true name, consisting of a Chinese character handed down from

the ancestors, which always formed a part of his ancestor's name, to which another character was newly added. For example, my father's common name was Taizo and his real name (*imina*) was Nobukiyo; my common name is Heizaburo, and my real name is Nobuyuki; my eldest son is called Fumio, while his real name is Nobuyoshi, which was given him by the famous General Fukushima.

The common name given to the infant is in most cases a mark of good luck for the child. When the child is grown up to boyhood, and his character and inclinations become known to the parents, great care is taken in giving him a real name, to choose such words as will serve to encourage or caution him. In most cases such considerations are involved in the custom of giving *imina*. This custom however has now largely gone out of fashion. It is only occasionally observed by the descendants of *samurai*.

Religious Customs

When a child is one hundred days old, the parents take it to the shrine which is dedicated to the ancestor of the family. This was the old custom, but at present the child is taken to any shrine in the village or town where the family is living. The purpose of this is to introduce the child to the ancestor, and to pray for its welfare.

There is the celebration of seven-five-three (*shichi go san*) On the 15th of November boys of five and three years and girls of seven and three years go to the village shrine wherever they may be, to worship. On the morning of this day they put on fine clothes and *geta* (clogs) especially made for the occasion. This custom has also the same origin as the worship of ancestors by the infant at the village shrine. There is no religious meaning in this worship of the gods by the infant. It is really only their introduction to the ancestors. At present it has lost even this meaning. The custom has descended to a mere routine of the family life. The parents follow this custom from the vain desire of showing the fine clothes of their children. There may be however a few earnest parents who observe this custom out of true worship for the ancestors. In olden times boys at the age of fifteen underwent *gempuku*, the ceremony of shaving the forelock and receiving the real name, which was reported to the village

or town shrine. From the beginning of the *Meiji* era, a young man on joining the army or navy was expected first to visit the village shrine and inform the gods of his departure. From these facts it becomes clear how deeply the idea of one's relation to the ancestors is impressed upon the minds of Japanese children.

Special Days

The custom of celebrating the 15th of January, 3rd of March, 5th of May, 7th of July and 9th of September, dates back more than one thousand years. In the early part of the *Meiji* era this custom was largely neglected, but of late it has come into force again and is receiving considerable attention.

Girls' Festival

The third of March is the festival for girls. On this day dolls are decorated for the girls. The dolls that were presented to the mother or the grandmother are also decorated at the same time.

The purpose of this custom is the training of the girls in respect for the Imperial Household, as well as in good manners, in good taste and in skilful handiwork. The parents take this opportunity to tell their daughters of the great love of the deceased grandmother for the grandchildren, and to explain to them also many things concerning the Imperial Household, and to teach them that subjects should respect their Sovereign. Sometimes their little playmates are invited, and the girls are taught how to entertain guests politely. The Dolls' Festival, as it is called, offers a very good opportunity for the family education of girls.

Boys' Festival

The 5th of May is the festival for boys. On this day instead of dolls representing Imperial princes and princesses, figures of warriors in armour and flags, bearing the coat of arms of the family, are displayed. These are meant to teach the boys bravery and loyalty. A large flag and paper or cloth carp are hung up to celebrate the birth of boys. When such signs are seen it is known that a boy has been recently born in the family. There is an old tradition that this fish became a dragon, and it is called a fish of good luck. From this fact it is regarded as a symbol of activity

and bravery, and is displayed to celebrate the birth of boys. In olden times it was the custom on this day and at the time of *gempuku*, for the elders of the family to relate to the boys their own great achievements, and thus to encourage them to become great warriors like their predecessors. There is no such custom at present. But educated parents use the opportunity of telling the boys about the great deeds of their ancestors, and impress upon them their duty not to disgrace their memory.

The other festivals are not especially intended for children. But on those days also they put on fine clothes and enter into the enjoyment of the day. In fact families of the middle and upper classes of Japan make use of every such occasion for giving the children good instruction. The birthdays of children are usually observed, but this is done privately as a family matter.

Moral Instruction

Some foreigners seem to think that prior to the introduction of European civilization the Japanese were barbarians, and had no educational system and no virtue. There could not be a greater mistake than this. Our customs and manners were very different from those of Occidentals. Private schools for practical instruction called *terakoya* were found everywhere, though the principal subjects that were taught at these schools were only the simple elements of education. During the past forty years or more there has been great improvement over that system, and the old *terakoya* have given place to kindergartens and primary schools. At present there is a system of compulsory education, and unless there is some special reason, boys and girls between six and fourteen are not permitted to neglect school. Over ninety per cent of the children are now educated in primary schools.

Early Education

The teaching of Buddhism, Confucianism and *Bushido* influenced the thought of the people of old Japan. These teachings, though more or less mixed, emphasized one great principle, to lie was considered the greatest sin. There was an old saying, "There are not two tongues in a *samurai*'," which means that a *samurai* never tells a lie nor breaks a promise. This rule for the *samurai* was actually acted

upon, and the *samurai* children were taught to conform to it.

The importation of modern ideas from the West have destroyed many of the old customs and manners, as well as the ancient faith; and Japanese have come to be considered as a nation of lower character. This is a temporary phenomenon however, while Japan is still in a transitional stage. It does not mean that the Japanese as a nation have degenerated morally.

Religious Teaching

There are families of the middle class who have joined Christian churches, and have prayer before meals like Occidentals, and who teach their children the worship of God. There is another class of people who do not believe in any existing religion, and yet who strive to give their children moral principles, practical ethics and philosophy. The household tales which have been handed down from ancient times form a very important basis of morals for the children. In these stories are included important instruction regarding loyalty, filial piety, bravery, love, charity, righteousness, kindness and truthfulness.

Many of the Japanese people believe in Buddhism, mostly of the *Shin* sect. In these homes, just as in Christian homes, they are taught to worship morning and evening, and the children are taught the worship of Buddha. In districts where Buddhism has a strong influence, the children and the adults hear the same preaching. The result is a condition of superstition in the minds of the children.

Some years ago at a village in Ai Prefecture where the *Shin* sect of Buddhism has a strong influence, a schoolteacher discovered that one of his boys had stolen something. He called the lad to his private room and asked him if he had stolen from his friend. At once the boy replied very seriously, "Yes, but I called *Namu Amida Butsu* three times." On questioning him it was found that he had been told by his priest that man was born in sin, but if he would repent of his sin and pray to Buddha he would be forgiven. The boy misinterpreted the teaching. Professor Sully says in one of his books that a little boy in London watching the labourers returning from their day's

work, called to his mother saying, "Look, mama, there go a lot of gods." The two children had similar misconceptions. Why did the London child call the labourers gods? He had been taught that God made everything for man; the carpenter builds the house, so the child thought that the carpenter must be a god.

Under the feudal system, Japan was divided into many estates under feudal princes, and each estate differed politically from the others. The Japanese are therefore not accustomed to any great social movement which embraces the whole nation. It has been only about thirty years since the absence of institutions for the instruction of children was brought to the attention of the Government and the intellectual classes. Since that time, institutions have been formed for the purposes of promoting the reform of children, for amusements, for exercise and for developing the health of children. These institutions however are yet defective, and have not been brought to perfection. Japan is on a par with Western countries only in her primary school education. Home education is as yet in a most unsatisfactory condition. The old customs have largely lost their influence, and new customs which should replace them are still lacking. Social education has only recently come to the attention of the people. It will require a long time to bring this to perfection.

Imperial Instruction

The Emperor Meiji instructed the people to exercise special care in the education of their children. This was fifty years ago when he was busily engaged in suppressing revolutions. The people have striven to obey these instructions. They have exercised especial care in the education of their children. Among the educated, a society has been formed for the scientific study of child life. The condition of children in the future will be much more happy that at present. Among the labouring classes however as in other countries the education of children is much neglected and they are largely left to themselves. They thus naturally form evil associations and are ruined. There is no institution for protecting these children from evil influences. This is a great cause for regret when we think of the future of the Japanese nation.

I have long made it my life work to study children scientifically. For the past twenty-five years, my motto has been "The nation that cares for its children increases prosperity, while the nation that neglects the children will certainly decline." I reached this conclusion after long study.

The Japanese do not, more than other nations, neglect their children, but it is not enough to love children from utilitarian considerations and natural affection only. The children must be cared for more wisely and regarded more as a sacred trust.

JAPAN

PART IX

MISCELLANEOUS

CHAPTER I

HAWAIIAN JAPANESE IN TRANSITION

By F. S. Scudder

A survey of the events of the year 1915 shows the Japanese situation in Hawaii to be decidedly in transition. Practically every item which the writer has jotted down as worthy of special notice is stamped all over with evidences of transition.

The Japanese Association

In January there was an abortive attempt on the part of certain Japanese in Honolulu and elsewhere to form a Japanese Association with branches in the various Islands, for the purpose of enabling the Japanese to act together in any matters where it might be of advantage to them as a people. This was done under the pretense of being solicitous for the promotion of mutual understanding and friendly relations between Japanese and Americans. Leading Japanese, however, protested against such a course as un-American, and wholly alien to the spirit of Hawaii, "the melting pot of the races." For a time it seemed as though the promoters would win the day with the racial appeal, but the protest had done its work, and when the organization was effected, it enrolled only fifty members and died still-born.

Dr. Sidney L. Gulick's Tour

In March, at the invitation of prominent citizens of Hawaii, Dr. Gulick made a tour of investigation through the Islands to estimate the value of Hawaii's experiment in harmonizing the races. He interviewed hundreds of individuals, and groups of people of the four main Islands, questioning people of all races and occupations. He visited numerous plantation camps, bath-houses, temples, schools, mills, hospi-

tals, stores and homesteads; and interviewed plantation managers, clerks, labourers, both men and women, also ministers, teachers, priests, judges, doctors, fishermen and people of every standing in life, and from the testimony so elicited he prepared a statement and printed it for distribution in Hawaii and elsewhere. His conclusions are that large numbers of the Japanese labourers are now giving up the thought of returning to Japan, and are settling down in their thoughts for permanent residence in these Islands. Japanese children educated in Hawaiian public schools understand English better than they do Japanese, and many of the Japanese would like to acquire American citizenship. His very interesting report covered many phases of the whole question of problems and their solution, but clearly indicate that the period of Americanization is well begun.

Boys' Day

An interesting incident on the other hand was the observance, by 183 American families, of the fifth of May, Japan's "Boys' Day," the flying of the carp over houses whose families are the proud possessors of a boy. This is the first year in which this has been done, but the beautiful custom has come to stay.

Coffee

The coffee industry has passed during the year, with practical entirety, into the hands of Japanese producers Here, in a short time, there will be a demonstration of what a community of Japanese will develop into when the children are all in American schools, and considerable Christian influence will be felt among them through missionary effort.

Coronation Week

The celebration of the Coronation of Emperor Yoshi Hito was made the occasion for a forward move by Christians in the Era of Great Righteousness. Appropriate services were held on that day, and special services, street-preaching, visitation of hospitals and sick in their homes, sending presents to the lepers on Molokai, visiting prisons, etc., and finally a theatre meeting, were the special religious activities. Boys' clubs and Boy Scout troops in the Japanese Churches were also organized in commemoration of the Day.

Citizenship

On the occasion of the visit of Drs Mathews and Gulick, a movement was started by the main Y.M.C.A. to organize throughout the territory, classes for the training of the youth in the principles and duties of citizenship. In some places the Japanese have shown interest in this plan, but the movement is still in its infancy. Hawaiian born Japanese can not be said to be over-eager to assume the duties of registration and voting, but where the subject is brought to their attention, there seems a readiness to respond.

English Services

In a number of the churches where English speakers, either American or Japanese, are available, occasional English services are held. The superintendent of Japanese work has, during the past few months, toured the Islands, giving Bible tableaux, training the young Japanese of each place visited to act out the scenes of the life of some noted Bible personality, while the story is being told in English. For the benefit of those who are older, a brief explanation is given in Japanese, but the main object is to gather young Japanese into English services, and the results have been surprising even to those who realized how great is the progress of young Japanese in acquiring English through the public schools. On some occasions threatres have been hired for these meetings, moving pictures used on the programme, and a charge made of five cents for children and ten cents for adults. This device has enabled the superintendent to earn the cost of the costumes, pay the price for the movies, the tickets and the advertising.

Thanksgiving Dinner

On Thanksgiving evening the Japanese Branch of the Y.M.C.A. had a dinner for English speaking Japanese. About fifty persons attended, including a few American friends, and everybody greatly enjoyed the occasion. All conversation and all business was carried on in English.

Want it in English

After the visit of Evangelist Rev. S. Kimura, last year, it seemed desirable to provide something definite for new converts to do. A list of ways to serve was therefore prepared in Japanese and circulated among the churches. A straw, indicating the way the wind is blowing, is seen in the

reply of one class of boys in Sunday School, as with undisguised contempt they said, "What's this? We can't read this; haven't you got it in English?"

We hope and labour for the day when the Japanese of Hawaii will prove to the doubting world that Japanese are quite as assimilable into the real life of another country as are the people of any other nationality.

CHAPTER II

NORTH FORMOSA

By Duncan MacLeod

Changes

Since the last report of our mission work was published in the pages of The Christian Movement there have been several changes, some additions to our staff, and we are glad to state some progress in all departments of mission work.

Several of our missionaries have been home on furlough, and are back again with us. Additions have been made in the persons of Dr. A. A. Gray, Mr. K. W. Dowie, and Miss Lillian Tait.

Last year our church added one new department to our work. Mr. Dowie, who is now in Tokyo carrying on the study of Japanese, was sent out by the Canadian Church to take charge of the business side of our Mission, with the further object of carrying on Christian work among the youth of Taihoku. He has recently been appointed as Foreign Secretary to the new branch of the Young Men's Christian Association opened up in Taihoku. Mr. Dowie has been specially trained for such service, and will be associated in his work with the main branch in Tokyo.

Schools

Two years ago a Middle School was opened in our old theological school building in Tamsui. There are about sixty pupils in attendance. The accommodation is too small for the number that desire to enter. English is one of the subjects taught, and seems to be an attraction to the youth of Formosa as well as to the Japanese youth. Mr. S. W. MacKay is in charge of the school. Mr. MacKay is the son of our famous pioneer missionary. We expect

that this Middle School will be a strong evangelizing agency in the years to come.

Girls' School

In Tamsui a new Girls' School is in the course of erection. It will be opened about the first of April. Two (foreign) lady missionaries are devoting their time to this institution. Miss Jane Kinney is principal of the school In connection with the women's work there is a Women's Bible Training School. Bible women, preachers' wives, and other Christian women receive Bible instruction, and thus are fitted for better Christian service.

A nursing department under the supervision of Miss Isabell Elliot (trained nurse) has been opened in connection with the MacKay Memorial Hospital in Taihoku. There are between eight and twelve Chinese young women always in training. Most of them are graduates from our Girls' School in Tamsui.

Union College

When our Middle School was established in Tamsui, the students in the Theological School had to move to temporary quarters in Taihoku. A new college building is to be erected in 1916. The Synod of North and South Formosa last year decided in favour of Taihoku as the location of the proposed Union College. Owing to the scarcity of missionaries to supply the various departments of mission work, the consummation of this union may not take place in the immediate future. Rev. Mr. Jack is in charge of our Theological School. Two Japanese pastors from the city assist in teaching theological subjects.

Hospital

The MacKay Memorial Hospital has already become widely known throughout North Formosa. People come from the remotest corners to have their pains and ills removed. Dr. Ferguson, who has recently returned from furlough is superintendent. Dr. Gray was in charge for two years during Dr. Ferguson's absence, and has settled in Tamsui for the present to complete his course of Chinese studies.

During 1915 there were 1729 in-patients. All these came under the direct influence of Christian teaching. Over six thousand (6022) patients came for treatment. They all heard more or less of the Christian message.

There were altogether 22,131 treatments during the year. The total receipts were 16,470.00 *yen*. This means that excepting buildings and the salaries of the foreign staff, the hospital is self-supporting.

Evangelistic Work

As to evangelistic work we may safely state that never in the history of our Mission was there so much time and effort given to this most important department as in the year just closed. The object of all our institutions is, needless to say, this supreme task of leading men and women, young and old, to a knowledge of the Lord Jesus Christ. Of recent years, however, the Chinese brethren have felt a keener sense of their responsibility to their brethren without. Their desire to create points of contact between the Christian community and heathenism has become more intense. Consequently the wall built up by ignorance and blind prejudice is gradually breaking down at many points. Social intercourse in various walks of life, the training of the children of Christian and heathen parents in the same public schools, and many other influences, are all helping to reveal to the heathen that this new religion is not the perilous thing they had been taking it to be.

Encouragements

Recently the chief officials have been publishing in the press their good opinion of Christianity in comparison with the native religions, and we have been encouraged by men in the highest places of authority to go on with our good work.

Last spring our Presbytery set apart a certain amount of money for special evangelistic work. It was to put forth definite effort to reach all classes of the people. Time does not permit me to enter into the means and methods used. Suffice it to say that everywhere our churches were crowded, except when weather interfered. Many thousands, who had never heard the Gospel message expounded before, came to hear. Men of wealth and influence came to our chapels, and expressed their appreciation of the presentation of truth from so many points of view. In many cases blind prejudice was cut at the root, many links at least of social connections have been formed, the line of cleavage is less defined, and Christian truth is thus silting down into the social fabric of the heathen community. Statistics can

never sufficiently account for the silent and mysterious growth of the Kingdom of God in the hearts and lives of men.

Growth

In North Formosa there are nearly fifty preachers, and about fifty chapels and preaching-stations. There are eight self-supporting charges, six of which have ordained pastors of their own. Several stations are more than half-supporting, while all are contributing more or less toward self-support. The financial statement for 1915 has not been completed. The amount raised by the native brethren in 1914 was 13,500.00 *yen*. To appreciate these figures we might state that in 1907 the native church contributed only 4,267.81 *yen*. We hope that the year 1915 will have a total of over 14,000.00 *yen* to its credit for self-support. This means that our North Formosa Mission is contributing at the rate of over 6.00 *yen* per communicant. Of course a large proportion of our adherents are contributing to the scheme.

Six new church buildings were erected during 1915. One of these, the largest, was a gift of our richest Christian to the congregation where he is himself an elder. In the city of Datohei he built a church that cost 10,000.00 *yen*. Mr. Li Chhun-sang our rich elder is giving help to weak congregations for the last few years. This is the largest gift yet, and the increase in attendance since the opening of the new church has been a cause of great joy to himself and to others.

The statistical report has not been completed. We are sorry we cannot give any definite idea as to the growth in figures. The growth of the Kingdom of God is, however, of such a nature at times that figures cannot reveal the actual state of things.

We close by stating that we feel especially grateful for the singular privileges we possess as preachers of righteousness within this Empire of Japan. We pray that these may be multiplied more and more, until the whole nation irrespective of racial difference may become one under the reign of the Prince of Peace.

CHAPTER III

SOUTH FORMOSA PRESBYTERIAN CHURCH OF ENGLAND

By Thomas Barclay

The statistics for 1915 are as follows:

Communicants on the Roll at 31st Oct. 1914.		4169
Additions:—		
Adults baptized...	207	
Baptized in infancy, received to Communion ...	41	
Restored from suspension	1	
Came from elsewhere	48	
Total Additions	297	
Deductions:		
Deaths	93	
Suspensions	24	
Gone elsewhere...	47	
Total Deductions	164	
Net increase in number of Communicants		133
Communicants on the Roll at 31st Oct. 1915.		4302
Members under Suspension...		228
Children on Roll at 31st Oct. 1914	...4072	
Baptized during year	278	
		4313
Total Baptized children		
Total Church Membership at 31st Oct. 1915.		8843

Native Ministers, 5; Elders, 119; Deacons, 167.

Foreign Missionaries: Men, 9, Women, 7.

Native Church Givings during 1914, $20,535.88.

The net increase of 133 adults is again too low. It is largely due to the weakness of our staff. Several important stations did not receive a pastoral visit during the whole year. The church givings are down some thousands of

dollars; this diminution is due to smaller expenditure on church building, other items hold their own.

Evangelistic Work

Evangelistic work still continues, the almost universal testimony being that people everywhere are willing to listen, and almost no opposition is manifested.

Schools

The building for the Middle School was put up during the year, the funds having come in well. The building is a very satisfactory one, and has been put up very economically. Unfortunately even so it has exceeded our estimate, leaving nothing over for endowment, or for museum, or library purposes etc. We hope when the Institution is fairly in working order that it will so commend itself to the community that funds will be forthcoming. We calculate that with care a boy's whole expense need not exceed 100 *yen* a year, much less than in Japan. A teacher has been found such as I appealed for in last year's CHRISTIAN MOVEMENT. Mr. Miyamoto and his wife, both church members, arrived here this year, and he is already at work.

Theological College

Theological College work has been rather less regular owing to the absence of the Principal in Amoy and Japan for about eight months of the year. Seventeen students were in residence. This year (1916) Rev. Mr. Kono, Presbyterian minister of Tainan, is giving half his time to this work, living in the College with the students, which is in many ways a boon to them. The matter of union with the College in Taipeh of the Canadian Mission is still where it was. When the new College building in Taipeh is put up, it may be possible to carry out the plan of preliminary union mentioned in last year's Report.

Hindrance

Medical, bookroom and magazine work has been carried on much as usual. The unfortunate and futile insurrection in the hill country inland from Tainan interfered for a time with our work, making traveling in that region for colportage, pastoral, and financial work difficult and troublesome. Whatever the reason for the rising may have been, (and even some of the Japanese recognize that it is not only the people who are to blame) the result was to cause much

suffering to thousands, both guilty and innocent. It has also tended to bring discredit upon idolatry as the movement was to some extent connected with idol worship. On the other hand we hear that in influential quarters favourable views have been expressed as to the beneficial and civilizing influence of our Christian work. Year by year the field seems to be more and more open and hopeful, and to an increasing extent the church is awakening to a sense of its duty. One feels the next few years may show a marked advance.

Fifty Years of Work

The Jubilee of our Mission was observed last year, somewhat more quietly than we had intended, owing chiefly to want of due preparation. On November 21 services were held at our one hundred chapels, in accordance with a uniform programme ; but the large united meeting, to which friends from other centres were invited, had to be given up. Suitable scrolls and gifts were sent home to Dr. Maxwell in commemoration of landing here fifty years ago. The expense of these was defrayed by donations (limited to ten cents) from over 6000 of our people. The statistics given above show the fruit of fifty years' work.

JAPAN

PART X
OBITUARIES

I—MRS. SARAH ANN COSAND

By B. Chappell

At Pasadena, California, August 14, 1915, surrounded by flowers brought in generous abundance by loving friends, Mrs. Sarah Ann Cosand entered into the life triumphant.

From her babyhood her life had been one of unusual loveliness, devotion and strength. She was born in Elizabethtown, Indiana, the daughter of John and Martha Newsom, her father's connections running back to the influential family of Newsoms in Ireland, her mother belonging to the Trueblood family, widely known for its activities in religious and educational work.

Mrs. Cosand was educated at Earlham College, and spent some time in teaching in Indiana. On November 7, 1872, she was married to Joseph Cosand. A little later she and her husband had an important part in the building up of Grealett Academy in Glen Elder, Kansas. The faithfulness and devotion of these pioneer educators drew attention to their unusual abilities, and they were asked by the Woman's Foreign Missionary Association of Friends of Philadelphia, to go to Japan, where they landed December 1, 1885.

The deep interest Mrs. Cosand took immediately in the Japanese women and girls, and her knitting, sewing and English classes among them, gave the inspiration for founding the Friends' Girls' School in Tokyo in 1887. On this School she poured all the affection of a mother for a daughter.

After their connection with the United Brethren Japan Mission in 1900, she continued her interest in the people about her, teaching cooking classes, conducting women's meetings, and using every opportunity to teach the truth she had found precious. But it was for her remarkable gifts as a home-maker that her friends will most fondly remember her. Who of all the hundreds who had the pleasure

of being in her home will ever lose the beautiful memory of her devoted attention to every detail of that home life?

Her steadfast devotion to duty, her unwavering loyalty, her unfailing sympathy, her sound judgment, her consecration to her Master's service, her patience in suffering, developed and fostered by her affliction of deafness, challenged the admiration of all. Her rich vein of humour, too, was marked. Children instinctively loved her, and laughter was easy and natural in any group where she was present.

Such was the life of her who has gone from us, mirthful, beautiful, dutiful, thoroughly healthful. How wondrously she will be changed from glory to glory, now that she abides ever in the radiant presence of her Lord!

II—ELIZABETH STARR (MRS. J. H.) DE FOREST

By Miss C. B. DeForest

Died December 23, 1915, aged 70 years.

Born in 1845 in Guilford, Connecticut, of old New England stock, and educated alike on the home farm and at the Guilford Academy, Elizabeth Starr early acquired that combination of practical and of intellectual ability that marked her through life. Several years of school-teaching, in Vermont and Minnesota, and then in her home town, further developed her executive powers. Her spiritual life had been guided from her earliest years by a saintly mother, to whose training her own lofty instincts had promptly responded. Her clear Christian experience and faith had nurtured also a strong missionary impulse, and when at the age of twenty-nine, she married the Rev. John Hyde De Forest and sailed with him to the American Board Mission in Japan, she went hardly less as a missionary than as a wife.

During her thirty-seven years of married life, she was her husband's unfailing helpmeet at home, his perpetual counselor and inspirer in his work, his comfort and stay in sorrow, in malaria and breakdowns, and his tender nurse through the long months of his last illness. It was she that held him to his work in Japan during the discourage-

ments of the reactionary times in the nineties. It was she who accompanied him on his tours in his last years, because, as he said, she gave him courage. Upon her fell the chief part of the home school for their four children, in whose education her teacher's instinct, her systematic energy, and her thoroughness were so effective as to evoke the admiration of their later teachers in America. Four years of companionship with her husband in Japan were sacrificed to be spent with the children in America,—years of hard physical and mental work to reduce expenses, and make possible the children's education. It was she whose skilled management and self-sacrifice saved the pennies in the kitchen and in *jinrikisha*-fares, for the sake of charities, both at home and abroad.

In the four and a half years of her widowhood, she carried on the local work in Sendai to the best of her gradually failing strength. But her friends did not suspect how near that strength was to its limit. Her eye was not yet dim, nor had her hand yet failed. She was only tired, and the loving Father said, "Come unto me and rest."

She is buried beside her husband in the hillside cemetery overlooking the city of Sendai. There, as was said at her funeral, the spirits of the two may be fancied as guardian angels, brooding over the city and striving in prayer for the evangelization of those for whom they jointly laboured on earth.

III—RAYMOND PORTER GORBOLD D.D.

By D. A. Murray

The mission cause in Japan lost an important worker, and the foreign community a warm hearted friend, when Dr. R. P. Gorbold was called home, December 30, 1915.

Though we knew him as a man of exceptional vigour and activity, yet really Dr. Gorbold was for long a sufferer from a threatening vital weakness. For this he was rejected by the Presbyterian Mission Board when he first applied to be sent as a missionary. When after two years residence in Japan he again applied, he was only accepted on the condition that if he broke down within five years,

he should come home at his own expense. He came on that condition. He was allowed ten years to labour here, and then the Master called him home. Although it seemed as if he were being cut off prematurely in the beginning of his life work, yet already he had accomplished results and made an impress upon Japan that might be the envy of many a veteran.

Raymond Porter Gorbold was born in Ross, Ohio, on January 25th, 1876. Educated in the home schools and in Cedarville College, he had just begun a special course in history in the University of Cincinnati, when he was taken with severe inflammatory rheumatism which left permanent effects upon his system. During this illness he had a very peculiar experience or vision of the Lord, which greatly affected his spiritual life. On his recovery he left the University and entered Lane Theological Seminary, determined to devote his life solely to the service of the Master.

After applying to the Mission Board and being refused, he heard of the opportunity for Christian teachers in the Government schools in Japan. Within a few weeks he was on his way out here, and received an engagement in the Middle School at Yamaguchi in the summer of 1902. Already, on his way out, he had begun his missionary work on the careless young men that shared his cabin, and other ship companions. When he got among the large throng of eager, receptive young men in the school, his whole soul went into the effort to gain their confidence, and by every means available lead them to become followers of Jesus Christ. And God richly owned and blessed his efforts.

Returning home for a short visit, he again came out to Japan in 1905, as a missionary under the Presbyterian Board. He was married in April to Miss Mary Palmer, at that time teaching in the Presbyterian Girls' School in Yamaguchi. They were located in Kyoto where he continued to labour till he was called home to his reward.

Kyoto is the great Japanese centre for tourists, and the Gorbold home was almost constantly the place of entertainment of from one to half a dozen visitors from America and elsewhere. It would have been so easy to feel that being the missionary host to so many travellers was almost

a sufficient work for one family. Dr. Gorbold, on the contrary, gave himself so completely to the direct evangelistic work every day, all hours of the day and in all parts of the city, and took his guests with him to the work whenever he could, and in this way so gained the sympathy and interest of many of them for missionary work, that many thousands of dollars were placed by them in his hands to be used in the work. With this Dr. Gorbold built the fine church and centre for student work near the University grounds, opened and equipped many new preaching-places, and expanded and pushed the work in various ways.

When Dr. Gorbold took charge of the Kyoto station of his Mission ten years ago, it employed but one evangelist. He succeeded in increasing this to seven evangelists, all equipped with well furnished preaching-places, mostly on thronged streets where two or three nights a week open services are held, and passers-by attracted in till the room is packed, and the preacher can have a large and attentive audience as long as his strength permits. Once a month a tent meeting was held all day and evening in the grounds of the Kitano temple during the crowded *Matsuri* (festival) day there. For a few months also, Dr. Gorbold traveled with Mr. Tonomura, holding special evangelistic meetings in various stations of the Mission. At the student centre in the University region, besides the preaching and other church services, a hostel or dormitory has been started, English Bible classes and other work for the students has been carried on. Besides this Dr. Gorbold has always had several other Bible classes at his home and in various churches.

With all this varied public activity, yet Dr. Gorbold's really greatest work was through his personal and individual dealing with individuals. He was constantly giving out tracts and getting into conversation on religious lines with those he met on trains, street cars, or anywhere. And he always tried to get the address of the person met, and follow up with a personal correspondence, Especially did he seek to get into correspondence with persons who knew a little English, and would read the letters for the sake of the English. So large did this work grow that

for two years he had to employ a secretary to assist in it.

One of the most striking characteristics of Dr. Gorbold in all this work was his single-hearted devotion to Jesus Christ. When he taught the Bible, it was as the Word of God, and his object was not merely to elevate their morals or teach Christianity, but to get men to personally accept Jesus Christ, and every lesson was brought home by a personal appeal to that effect. In his correspondence and personal talks he did not merely urge them to study Christianity or to attend some church, but to definitely follow Jesus Christ.

That was really what life was to him,—an opportunity to serve Jesus Christ. Near the end, when talking of the possibility of his dying he said it made no difference to him. He was willing to go or to stay just whichever God wished, it was all right with him. It was God's wish to call him, and he has gone. Can we doubt that he is still serving Jesus Christ somewhere in the place for which the Master needed him more than here?

Said one, in writing to him shortly before his death :— "It is lonesome to think of Kyoto without your ceaseless round of activities and your inspiration to us in undertaking those impossibilities which it is said 'Faith laughs at, and cries 'Tis done.'"

To quote from other letters received :—"He did not spare himself in his zealous devotion to the work of the Kingdom, and his life has touched a multitude." "He lived only to serve his Master, and how full are his years even though he was taken home in his prime." "Always ready to help some one. Always cheerful, always seeing the best of everything."

Such indeed was our friend who has now been called away to a more important work at some place where the Master needed him more.

IV—SARAH MACLEOD JOHNSON

By B. Chappell

Sarah Young MacLeod was born March 3rd, 1879, in Marquette, Michigan.

After graduation from its high school, she pursued her studies in Alma College. She was married to the Rev. Weston T. Johnson June 4th, 1902. They reached Japan in September of that year.

They at first settled in Asahigawa, Hokkaido, but removed to Sapporo a year later, where Mrs. Johnson lived until her death.

A gay, bright girl when she arrived in Japan, Mrs. Johnson kept her youth and bright spirits to a remarkable degree, in spite of ill health and trying Hokkaido winters. Genial and sociable, she loved to invite her friends, Japanese and foreign, to little informal entertainments. She had a large circle of warm friends among the University professors' wives and other ladies of Sapporo. She was indefatigable in helping them make foreign garments for their children, and in doing what she could for them in every way that her skill and beautiful taste could suggest.

The mother of four boys from twelve to two years old, Mrs. Johnson found her chief occupation within her well-ordered home. Outside of her home, she took a great interest in the welfare of the poor, whom she helped and visited personally, as well as through her work in connection with the Sapporo United Christian Society, of which she was President.

Her faith was strong and deep, especially after a remarkable spiritual experience which left an abiding impression upon her character and life.

After five months of illness, accompanied much of the time by intense suffering, she entered into rest on May the thirty-first.

V—REV. T. KAWAKATSU

By J. L. Dearing

T. Kawakatsu, one of the early Japanese leaders in

the Baptist Church in Japan, was born in 1850, and died in Kokura, June 11th, 1915.

He belonged to that famous group in Yokohama in the early days made up of Bishop Honda, Dr. Ibuka, Mr. Uemura, Mr. Kumano and others. He united with the Baptist Church in 1875, and was one of the very first men to become connected with this body. For nearly thirteen years he was associated with Dr. Nathan Brown in his translation work. He was for some years pastor of the Yokohama Baptist Church and teacher in the Theological Seminary when located there. He was a preacher of great power and lived a very useful life. During the last years of his life, he returned to his native province in Kyushu, and was associated with the Southern Baptist Convention. He was one of the strongest preachers and evangelists of the Baptist Church during the early period of its history.

VI—MISS JOSEPHINE KIMBALL

By Clara J. Neely

With the death of Miss Josephine Kimball another of our old landmarks in the missionary landscape has passed away.

Miss Kimball was born in Tioga, Pennsylvania, September 2nd, 1838, but her home life was spent in Detroit, Michigan. Her first missionary life was in India, where for seven years she gave herself to the struggle for the uplift of Hindoo women, generally known as Zenana work. Her experiences there in those early days of missionary activity were most interesting. Among her native friends was Pundita Ramabai, from her childhood days.

She came to Japan in October 1887, and taught music in Yokohama. Then she went to Hakodate, and from there joined the American Church Mission about twenty years ago. The Bishop placed her in St. Paul's *Chu Gakko*, Tokyo, to teach English. She proved a wonderful teacher, and her influence was manifested not only in the educational life of the boys, but also in their spiritual uplift. To-day many of the boys she taught and helped are prom-

inent in the life of new Japan. She was not long in Tokyo, as the work in the interior needed strong leaders, so she was transferred to Nara to work in the *Chu Gakko* and night school connected with our mission. The fifteen years of Miss Kimball's life in Nara hardly need to be repeated here. Everybody knew her and her warm hospitality. Her door was never locked to anyone; everyone, Japanese and foreigner alike received a warm welcome. She became an integral part of the life of Nara, and men from all walks of life, official and student, sought her teaching and advice. I was much touched by an incident I saw last spring that will illustrate the affectionate regard in which she was held. I went to see her, intending to urge her to go out and see the big parade in celebration of the opening of the *Daibutsu*, but was told that she had gone out with two officials who had come for her. I found this feeble old lady walking in the enclosure supported on either side by a Japanese gentleman, the Governor's secretary and the Mayor of Nara.

Miss Kimball's mind was active and quick, and her range of reading wonderful. Up to the time of her last illness she was familiar with the affairs of the world and interested in all its developments and activities from Central Africa to the North Pole. One never thought of her as an old lady nearly eighty, she was so bright and active and contented. Seldom leaving Nara, even in the summer, she was all ready to help the student who came home in summer tired and wishing for a little sympathy. He never went away disappointed. She made very little demonstration of religion, but her life was filled with generosity and good works. She tried to do her Master's will and lead others to do it, and many is the Christian today who calls her his Mother in God.

Although for a long time a victim of rheumatism, the end of this useful life came suddenly. She was taken sick on the eighth of November, and on the eighteenth went to Osaka to St. Barnabas' Hospital, where she passed away quietly on January the fourth of this year surrounded by loving friends who mourn her death. The funeral in the Nara Church was largely attended not only by the people of Nara, but from Kyoto and Osaka and the surrounding

country. Representatives of the Church, Government, and student life bore strong testimony to the affectionate regard and high esteem in which she was held. Her last resting place is on the slope of a beautiful hill near Nara in the cemetery belonging to the Episcopal Church there.

VII—MRS. NELLIE COLE MCKIM

Nellie Cole McKim, wife of Bishop McKim, was born at Nashotah, Wisconsin, October 18th, 1851. She was the daughter of the Rev. Dr. Cole, who was for more than thirty-five years President of Nashotah Theological Seminary. Her mother, Mrs. B. P. C. Cole, died at Tokyo April 24th, 1910, at the age of ninety-one.

Mrs. McKim was educated privately, and afterwards graduated at Saint Mary's School, Raleigh, North Carolina. She was married to John McKim, September 16th, 1879, and came with him to Japan, March 1st, 1880, and resided for thirteen years in Osaka before coming to Tokyo in 1893.

She entered into rest at her home in Tokyo, October 7th, 1915. Her body was taken to her old home at Nashotah for burial. Funeral services were held at Trinity Cathedral, Tokyo, October 7th. There was a celebration of Holy Communion for the family at 8 o'clock. The burial service was said in Japanese at 9.30 o'clock, and in English at 2.30 o'clock. The tokens of grief and the signs of personal loss shown by the multitude of Japanese who gathered here for the last service, many from distant parts of Japan, showed that her power and her influence were very great, especially among Japanese women.

The secret of that personal power lay in her genuine reality. Her whole-hearted sincerity and honestness of belief without a trace of affectation or pretence: her temperamental tranquillity and quiet strength were a combination which appeals to the Japanese, for they would be repelled by a bustling, stirring person strongly self-assertive and demanding attention and deference. Such was never the way with Mrs. McKim. The strong character was felt, but never forced upon you. Yet with all her calm

reserve there was never the impression of inertness or indifference. Her care and her directing hand were felt everywhere in foresight, and in the thoughtful ordering of the things which affect life, and made for the advantage of those she served. Her hospitality was generous, her welcome to her guests genial and warm, her manner simple and easy. She was a shrewd reader of character, and her judgments penetrating and exact, often illumined by flashes of wit, for her sense of humour was keen, and her brief summings up usually covered the whole case and precluded all rejoinders.

Her strength and poise of character however, prompted by nature and helped by circumstances, came from something above the needs and power of nature. Every Sunday morning and on all the Holy Days of the Church, she came to the Lord's Table for spiritual strength and nourishment, and she was regular in her attendance at daily services. In her life at home she was assiduous in her study of the Bible and in her private devotions. In all paths of duty she was loyal, simple, faithful to the very last, and even in failing health maintained her habits of serene cheerfulness and even temper.

For some years there had been physical weakness and loss of energy, but few understood until after her death that there might come at any time the shock which was to bring about her passing. If she knew it, characteristically, she kept it to herself. In simple faith she calmly attended to her cares in their daily round. Then death came suddenly, but not unprepared for. May she rest in peace and may light perpetually shine upon her.

VIII—THEODORE MONROE MACNAIR

By Mrs. T. M. MacNair

On the evening of November 21st, 1915, at his home in Tokyo, Theodore Monroe MacNair passed through the gates into the heavenly city, and a life on earth unusually rich in its service for the Kingdom of God in Japan, was brought to a close. He came of a stock that for generations had given to the Presbyterian Church faithful ministers and ruling elders, and he was born to a heritage

of noble ideals and high principles. "Engleside," his boyhood's home in the beautiful Genesee Valley in Western New York, was a recognized centre of strong Christian influence. An eminent scholar of wide experience recently wrote of his father, Mr. Hugh Torbert MacNair, "I can count on the fingers of one hand the men whom I would place in the same rank with him." His mother was a leader in all good works. Thus heredity and environment seem to have prepared the way for the call to the ministry of missions which led to Mr. MacNair's coming to Japan.

He was a student in the well-known Temple Hill Academy in Genesee, New York, preparatory to his matriculation at Princeton University in 1875. He graduated from Princeton in 1879 in a class which is especially honoured in having had as one of its members the present President of the United States, Woodrow Wilson. His college record was an honourable and an enviable one. Never neglecting his work, taking one of the prizes of his junior year, he was also happy in winning signal distinction for Princeton in the athletic inter-collegiate contests of '77, '78, '79 against Yale and Harvard. "Among under-graduates of his day he was the ideal of aspirant successors." "No student of the Eastern Colleges need to be told where he belonged." And there are stories of the youthful hero of the foot-ball triumph having been borne from the field on the shoulders of his exultant, shouting and singing fellow-Princetonians. But a higher note of praise is struck when we read "He was said by his opponents to have been always fair, brave and honest, respected not only for his strong playing but for his moral tone."

After his graduation from the Theological Seminary in 1882, Mr. MacNair spent a year in travel, visiting Japan, and in January 1884, he returned to this country as a missionary. He entered upon his life work with enthusiasm and hope to find discipline and sorrow awaiting him. Climatic conditions were unfavourable, and anxiety and bereavement were appointed for his earliest years. He was intense and sensitive in temperament, and the exigencies of missionary experience at times brought to

him disappointment and depression of spirit; but through all these trials, his courage never failed, and he gave himself unreservedly to doing with diligence whatever came to him in the way of duty.

His many and varied activities called into exercise talents latent as well as cultivated. His evangelistic work, faithfully performed in the care of churches in Tokyo, and preaching-places in its vicinity and in distant provinces, extended over more than twenty-five years. During eight years of this time, he also served as a member of the Faculty of the *Meiji Gakuin* (Economics, History, Sociology), and assisted in the organization of the College on its present basis.

Mr. MacNair was one of the promoters of the Federated Missions, regarding this as one step toward the accomplishment of the ideal, undivided Church of Christ. For eight years, 1902-1909, he served as Secretary. He was prominent in the organization of the National Sunday School Union of Japan, was its first foreign secretary, was on its Executive Committee, and assisted in the conduct of its Teachers' Monthly, preparing one of its courses of study. He was also a member of the Peace Society, and until his return to America on furlough in 1910, he was a member of the Board of Control of the Temperance Society. His interest in the economics and sociology of Japan led to his long and active membership in the Asiatic Society. He was on its Council, and for several years its Corresponding Secretary. He had the honour of being elected to its Vice-Presidency, but was prevented from filling the office by his sudden failure in health.

At a time when a sound Christian apologetic seemed to be especially needed, Mr. MacNair made valuable contribution to the Christian literature of Japan in the translation and publication of standard works, such as Gore's "Incarnation of the Son of God," Beet's "Through Christ to God" and "Firm Foundations of the Christian Faith," Dennis' "Christianity's Message to the Other Religions" and selections from McLean's "Scientific Study of Christianity." His chief original work was an Exposition of the Book of Genesis (pp. 1100) which was to have been

one of a series on the Pentateuch; and a book, which with characteristic courage, he finished during his last illness, and which awaits publication under the title "Hymns, their Authors and Composers."

But Mr. MacNair's best and most lasting service for the cause of Christianity in this country was his work on the two Hymnals, Church and Sunday School, which have found such wide acceptance throughout the Empire. It is recognized that as the Christian Church developed, collections of hymns varying in translation and in degrees of merit had been in use, but there are few who will not agree with Dr. Griffis in his opinion "that the Hymnal of 1904 reaches a high-water mark of praise in Japan."

On the sad November day when Mr. MacNair's friends and fellow-labourers for Christ were gathered to pay their last tribute of respect to his memory, it was fittingly said "In the Christianization of a people there are two works of surpassing value: the translation of the Scriptures and the making of a Hymn-book. In the great hymns of the Church we find, as hardly elsewhere, the Christian faith mediated through the experiences of the heart." This estimation indicates something of the responsibility which attended the effort to prepare an acceptable and helpful collection of hymns for use in the Japanese churches. Christianity in Japan is still in its youth. It has not yet attained the experience which makes possible the expression of its faith in great original hymns of the Church of the Ages. The transmutation of the poetic religious thought and aspirations of the West into those of the East, and into a versification of various metres unfamiliar to the Japanese poet, and further, into a diction which must be adaptable to the stress or emphasis of the rythm of foreign song, is a task by itself. The more mechanical part of the work presents its own difficulties also. Printing music in staff-notation is still one of the "foreign" arts in Japan, and requires vigilant proof-reading and much correction. The responsibility for the general management of this preparation for publication of the Hymnals was entrusted to Mr. MacNair.

The several editions of these Hymnals now represent a distribution of three hundred thousand copies. Thus,

over seven hundred and fifty of the most inspiring Christian hymns, each with its appropriate text of Scripture, together with a declaration of Christian belief in the Apostles' Creed, a standard for Christian living in the Ten Commandments, and an aid to Christian devotion in the Lord's Prayer, have been placed in thousands of hands and have found their way into a great many non-Christian homes in addition to their use by most of the Protestant Christians in Japan. A book of about four hundred of the hymns in English was prepared for use with the music in the Hymnals. The great success of this work is acknowledged to have been largely due to the fine musical taste and faithful care and labour of Mr. MacNair.

Of this a member of the Hymnal Committee generously writes "We never could have given the Japanese Church such excellent Hymnals if Mr. MacNair had not been at the head of the work. I count it a great privilege to have been associated with him in it." Other fellow missionaries write: "It was his privilege to do a very great service in Japan; far greater than most of us can ever attain. No man can really die who has immortalized himself in song as Mr. MacNair has done in Japan." "His work will never cease so long as Christian hymns are sung in Japan." "His labours in the field of hymnology will be to him 'a monument more enduring than bronze.'" "These hymns are a never-ceasing incentive to worship. I wonder whether somewhere one of these hymns is not being sung or called to mind. That is honour enough for one man."

Among many beautiful expressions of appreciation of Mr. MacNair's life and character, is the following, "He has stood in my mind ever since I came to Japan ten years ago, for the very highest type of American missionary and Christian knighthood; a type that has been a great inspiration to me in many ways. Such a man has been a powerful example to the Japanese of what the West, at its best, has to give the East. In his scholarliness, his sweet self-effacement, his strong manhood and ripe judgment, we are all losing a friend who has left his impress upon us, and made us better for having known him."

"Resting not, yet hasting not," he made the usual summer change of air and scene to be better conditions for

doing the work he had in hand, and broke the continuity of his thirty-two years of service by only two imperative furloughs. Months of increasing suffering preceded the release of his ardent spirit into the fuller life, and the Christian fortitude with which this discipline was borne may be read in the lines, found marked by his own hand, in the beautiful poem, "St. Paul:"

"Ah, but not yet he took me from my prison,—
Left me a little while, nor left for long,—
Bade as one buried, bade as one arisen
Suffer with men and like a man be strong."

When his last hour came, he gently fell asleep, and was not, for God took him. Faithful unto death, his is the crown of life.

IX—REV. E. ROTHESAY MILLER, D.D.

By A. Oltmans

Rev. Edward Rothesay Miller, D.D. was born at Philadelphia, October 29th, 1843. He graduated from the Central New Jersey College in 1867, and from Princeton Seminary in 1870, taking a post-graduate course till 1871.

On June 6th, 1870, he was licensed by the Presbytery of New York, and ordained by the Jersey City Presbytery, April 16th, 1872.

Mr. Miller came to this country in 1872, commissioned by the Presbyterian Board of Foreign Missions. The first years were occupied in assiduous study of the Japanese language, notably the Chinese character, the result being that among the earlier missionaries Mr. Miller became *princeps inter pares* in the knowledge of those hieroglyphics.

In 1875 Mr. Miller married Miss Mary Kidder, a member of the Reformed Church Mission, and principal of the first mission girls' school in Japan, the one which has since developed into Ferris Seminary in Yokohama In the same year Mr. Miller also joined the Reformed Church Mission, of which he remained a useful and honoured member till the time of his death.

As an evangelistic missionary, which he was by persistent choice, he made some of the earliest tours in the Shinshu and Tohoku fields. His thorough acquaintance with the language, quiet disposition, and graceful manners fitted him for this work to an unusual degree. His long residence with Mrs. Miller at Morioka left an indelible impress upon the people of that city and surroundings.

In literary work Mr. Miller distinguished himself by the early translation of several of the Church Standards and Forms of Worship of the Reformed and Presbyterian Churches, but still more by the preparation, in collaboration with Mrs. Miller, for many years, of the two well-known Sunday School papers, *Yorokobi no Otozure* and *Chiisaki Otozure*." The influence of this work has been felt more or less throughout Japan, and has doubtless brought the blessings of joy and salvation into an untold number of Japanese homes.

By his and Mrs. Miller's generous gift of their beautiful Tsukiji residence to *Meiji Gakuin*, converted later into the *Meiji Gakuin* Chapel, by their generous contribution annually of their entire salary to the Board of the Reformed Church, by many private benefactions to individuals and to various departments of work in Japan, but especially by untiring devotion to the work and a sweet spirit of brotherliness, Dr. Miller has left a memory which will remain fragrant for many years to come.

The messenger came on August 7th last, at an hour when he was not looked for, but the servant of the Lord had his loins girded, and what seemed the stroke of death was in reality the glad summons to higher service, the lifting of the veil between time and eternity, the entrance into the joy of his Lord.

X—RUTH WILHELMINA PIETERS

By B. Chappell

Ruth Wilhelmina Pieters was born at Nagasaki, Japan, December 18th, 1892, and fell asleep at Ann Arbor, Michigan, on August 30th, 1915.

Her early years were spent at Nagasaki, Kagoshima,

and Kumamoto. She entered Hope College, Holland, Michigan, in the fall of 1911, and graduated Bachelor of Arts in June, 1915. At the Commencement she received the Southland Gold Medal, awarded upon the basis of good scholarship, exemplary conduct, worthy ideals, Christian activity, and promise of usefulness.

She was active in every form of Christian work, and a member of the Student Volunteer Band. After graduation she accepted a position as teacher in the Northwestern Classical Academy, at Orange City, Iowa, an institution of the Reformed Church in America. It was her purpose, after teaching in this institution for two or three years, to return to Japan as a missionary, but these plans were suddenly cut off by her translation, before she had begun the duties to which she had been called.

XI—REV. DAVID THOMPSON, D.D.

By Miss E. P. Milliken

Rev. David Thompson, D.D., was born in 1835 at Cadiz, Ohio, and grew up in the wealthy surroundings created by the sober minded, vigourous pioneers of the preceding generation. He spent the summer after graduation from Franklin College in teaching in the South. The evils of slavery impressed him as nothing had ever done before. When he entered the Western Theological Seminary, at Pittsburgh, his decision to give his life to the work of foreign missions had already been taken, and he early developed the joy in personal evangelistic work that marked his whole career. He was preaching in West Virginia when he received from the Board of Foreign Missions of the Presbyterian Church an appointment to Japan. He traveled day and night covering the last fifty miles on foot, that he might reach Pittsburg in time for the meeting of Presbytery. The voyage in a clipper ship, via the Cape of Good Hope, occupied five months. On the seventeenth of May, 1863, he reached Yokohama, and found there Dr. and Mrs. Hepburn and six other missionaries, prayerfully laying plans for the evangelization of the Empire. They were still exploring the uncharted sea of

the language. Only a beginning had been made at the translation of the Bible, and not a single convert had yet been baptized. With the *Meiji* Revolution and the establishment of the capital at Tokyo, new tides of life and thought swept over the land and Christianity was a subject toward which many minds turned a welcoming inquiry. In 1869 Dr. Thompson removed to Tokyo. In 1871 he was invited to take charge of a party of young *samurai*—sent out by the Government to study political and military affairs in America and Europe. From them he gained such a knowledge of their intellectual attitude, their hopes and ambitions, as hastened his sympathetic adjustment to Japanese conditions. On his return to Tokyo he found the swing of a great movement perceptible. Here and there was a baptism. The first church was organized in Yokohama in 1872, and from that time the advance was more rapid. In 1873 the first Protestant Church was organized in Tokyo with Dr. Thompson as pastor. In 1874 Dr. Thompson married Miss Mary Park, a missionary of his own Board, and their home at once became a centre of Christian hospitality.

It was the great fundamental principles of Christ's teaching that these early missionaries preached and that the converts eagerly received. The missionaries hoped to gather all into one church, but the Boards that sent them out saw difficulties in the way. While the question was pending Dr. Thompson accepted a position in the American Legation but his heart was in the Christian work, so rapidly expanding. Eighteen preaching-places had been opened in private residences. A large preaching hall was next rented in Asakusa. There were baptisms every month now, material for new churches. Dr. Thompson once more devoted his whole time to missionary work and took an eager share in the work opening north of Tokyo and across the Bay. In 1884 Dr. Thompson and Dr. Verbeck visited Tosa, and the organization of a strong, self-propagating church was the result.

In later years he made two trips to the Hokkaido, and visited most of the large cities of Japan, preaching wherever he went, in his own quiet, reasoned style, the Gospel of Glad Tidings.

As vigourous Japanese churches multiplied, and the Japanese ministry was able to plan and execute large things in the way of evangelistic and educational work, we see Dr. Thompson modestly seeking quieter lines, but never did his zeal or energy flag. To the end of his life, he pursued his own studies, put forth occasional books and pamphlets, took charge of preaching-places in city and country, was instant in visiting the sick and comforting the afflicted. Many went to him for help and counsel. In his own home he welcomed all comers. It was there that the finer traits of his character were apparent—a delicate sense of humour, the culture of world-wide study, a sympathy as sensitive as it was sincere, a loyalty both to friends and to convictions, were all brightened by his unfeigned delight in sharing the comforts of his perfectly ordered home with guests of every rank and race. One missionary who had the *entrée* there for years records that her host was the *gentlest* saint she ever knew, for though he never hesitated to scorn a meanness or denounce a wrong, she cannot recall that he ever spoke of *anyone* in any tone but that of kindness.

He appreciated the honour shown him on the occasion of the completion of fifty years of mission work, and the burst of affectionate greeting that filled his last birthday—his eightieth—with showers of friendly messages. He knew then, that he had almost finished his course. It was hardly an illness, rather the gradual failing of vital force that brought the peaceful end. Through these last days, he knew no depression, no fear for himself, or others, or the Church; but left with those who ministered to him the assurance of a "constant joy" which was "in Christ Jesus."

KOREA

PART I

GENERAL SURVEY

The Entire Korea Section is Under the Special Editorial Charge of Rev. W. G. Cram

GENERAL SURVEY

W. G. CRAM

All parts of the world have felt the shock of the mighty cataclysm in Europe. Korea has come in for her share of the effects of the shock. However, on the whole the resultant conditions are not of such a serious nature as to cause want or create distress among the people. The lack of certain articles of necessity in the world's market has produced excessive prices and caused in some instances unstable economic conditions. Regardless of these disturbances in commercial circles the prices of native products, necessary to the sustenance of Korea's thirteen million people, have not soared beyond the reach of the masses. High prices have deprived some of such luxuries as kerosene, matches, and dyes, but rice and millet and barley and the soya bean can be had in abundance and at a reasonable price. The financial stringency which was felt in all parts of the peninsula last year has been greatly relieved. Financial and economic conditions are assuming their normal balance despite the prevailing high prices of certain commodities.

Spiritual Progress

Spiritual matters have also prospered during the year that has passed into history. Everywhere there are definite signs of substantial growth in all departments of missionary work. New organizations and new believers have not been lacking during the past year. The offerings for congregational expenses and ministerial support have decreased in some centers and increased in others. The reason for the decrease in certain parts of the country is apparent from the fact that the communities where the financial stress was most serious showed a decided decrease in all offerings.

It is generally felt that this condition will not prevail during the coming year.

Educational Matters

The educational work which has been enterprised by the various missions is showing many signs of encouragement. A larger number of pupils than heretofore has sought entrance to many of the mission schools of high grade. There are two causes for this large number of students. The first is the realization of the necessity, on the part of the Christian constituency and school patrons who may not be Christians, that without the proper education of their children no substantial progress can be expected. The second reason is found in the fact that the Mission Primary Schools throughout the country have graduated large classes and many of these graduates are seeking higher education in the mission schools. Quite a number of the graduates of Government Primary Schools are availing themselves of the advantages of the Mission Higher Common Schools.

The Revised Educational Ordinance of the Government General went into effect on April the first, as announced. The law contemplates the unification of the courses of study of all schools. All private schools, which are largely conducted by the Mission Boards and the native church are to arrange their courses of study to conform to the Government unit. To all schools which were in existence and in the possession of Government permits at the time of the promulgation of the law a period of ten years grace is allowed. During this time the old course may be taught, but it is expected that the necessary changes will be made during the ten years. The Bible may be used as a text book in all such schools for the full period.

It is recognised that the law will have a wholesome effect upon the efficiency of private schools in Korea in regard to curricula and teaching force. Although it will be generally recognised that any system of unification of curricula is sure to be beneficial to educational efforts in Korea, many supporters of private schools and contributors to the success of the same fail to fully understand the reason for the repeal of the privilege of teaching the Bible as a text book in private schools, especially when the same

privilege is allowed in private schools in Japan Proper and when it is the consensus of opinion that such instruction is not subversive to good citizenship or loyalty to the powers that be.

Propagation Regulations

The Government General promulgated a set of regulations concerning religious propagation which went into effect in October, 1915. These regulations pertain to the organization of the churches and to the granting of permission to individuals as propagandists.

While the Constitution of Japan guarantees religious freedom yet the propagation of religions of all kinds is conducted under certain laws which are known as "propagation regulations." These laws have been on the statute books of Japan Proper for a number of years. During the past year the same laws, somewhat amended, were promulgated in Korea. The laws apply equally to Buddhism, Christianity or any other recognised religion. All propagandists must secure "permission" from the Government General before they can propagate religion. This has reference to preachers, missionaries, priests, Bible Women, etc. whose life work is that of propagating religion. It has no intention of putting a limitation upon lay preaching, or personal work of any kind. Full liberty is guaranteed in this respect. At first through misunderstandings some were apprehensive "of an infringement upon the right of the Christian churches to appoint their own officers and decide upon their qualifications," but after full and free conferences, which were willingly given by the Government officials, to persons officially representing the Federal Council of Missions, these apprehensions were allayed. It was recognised that it is "not the intention or aim of this ordinance to infringe upon the rights and privileges hitherto enjoyed by the Christian Churches in Chosen, either officers or in their work of evangelization."

These regulations will curb the formation of societies which may be organized in the name of religion, but whose real object may be political or otherwise. These regulations also may be of value in keeping out of the

country such "isms" as Mormonism, Russellism, Mohammedanism and the like.

Industrial Exposition

One of the events of the year was the Industrial Exposition which was held in Seoul during the fall of 1915 to commemorate the progress made in Korea during the five years since the annexation proclamation by Japan. The progress noted by the exhibits was a matter of surprise and congratulation. In so short a space as five years the adoption of new agricultural methods showed decided increase in per-cent of crop production. Not only was the yield shown to be greater but by new methods of marketing and proper preparation for market all products showed that their increased value was manifold. The exposition grounds took on the nature of an immense University. The Korean people were the students. Attendance was semi-compulsory. From every part of the country the magistrates of each county brought in, at stated periods, large companies of visitors, many of whom saw Seoul the Capital for the first time. In long columns, two by two, they marched from early morn until late at night, in and out the various halls, pursuing the various tasks of a liberal education. The one time "Hermit Nation" has at last come in touch with the forces of modern civilization. New thoughts, new ideals and new passions have begun to supplant the old which have held sway in the Korean mind for many a dark century. A new Korea is at the doors. Another five years and then another and perhaps only another will see the chrysalis liberated, leaving its prison broken and deserted—an empty shell. The new life will be out in full color, no longer sluggish and slow but energetic and reproductive—a force which will make its contribution to the developement of Japanese Empire, in no mean or secondary way.

Christian Newspaper

At the last meeting of the Federal Council the publication of a Christian Newspaper which is the official organ of all the churches in Korea, was undertaken. This is a forward step in the publication of current literature for the Korea church. Already it augurs success and it is hoped that it

will be the beginning of the developement of a literature both permanent and attractive.

Now is the day of opportunity in Korea for the propagation of the Gospel. Inquirers are sincere and are representatives in the majority of instances of the middle and student classes. A healthy, steady growth has marked the Church's progress during the past few years. Nothing spasmodic or sporadic has been manifest. The tap roots of the faith are going down deep. A tree great and strong, in whose branches the birds of the air may not only find rest but whose fruit will be the joy and sustenance of a happy people, is growing to stately proportions. The trials of the way are many. The optimism of the missionary body and of the Korean pastors is not one that ignores or minimizes the difficulties of the upward, onward, tread. It is an optimism of faith that calmly calculates the force and opposition of unbelief and sees in vision the final triumph of the Gospel of the Christ, the Son of the Living God.

KOREA

PART II
VARIOUS ACTIVITIES

THE SEOUL EXHIBITION EVANGELISTIC CAMPAIGN

By Gerald Bonwick

Five years had passed since Korea became an integral part of the Japanese Empire. During that period many important improvements had been made in the system of government, in roads, railways and other facilities, in educational matters as well as in industrial and agricultural methods. To celebrate the five years of annexation and to afford an opportunity for demonstrating the progress that had been made, the Government held an Exhibition in Seoul during the months of September and October 1915. It was the first time that the people of Korea had seen anything of the kind and large crowds came from all parts of the country for the occasion. The popularity of the enterprise is attested by the fact that over three-quarters of a million people passed through the turnstiles during the two months of the exhibition.

The Christians felt that the Exhibition presented a unique opportunity for preaching the Gospel and they determined to organize an evangelistic campaign on a suitable scale. The Government authorities were most sympathetic and granted the use of the finest site in the city, located on the main road leading to the entrance to the exhibition. Money was subscribed by the churches in all parts of Korea, a donation was sent by a friend in America and the missionaries themselves made substantial gifts toward the expenses. By the aid of these contributions the committee was enabled to put up a temporary building to accomodate 1,000 people in three separate halls. The large "Union Evangelistic Hall" in the center was used chiefly for cinematograph service. The hall on the left was used for Japanese and the one on the right for Korean services. Each hall was provided with

enquiry rooms, and the Korean Religious Tract Society and the Bible Societies had prominent bookstalls in the front of the building. Verses of Scripture in four languages, as well as international flags, helped to decorate the exterior, and large colored pictures with suitable texts served the same purpose within.

The cinematograph services ran daily and were an admirable means of preaching the Gospel through the eye. "The Life of St. Paul," "Belshazzar's Feast," "The Story of the First Christmas," and a number of Indian missionary films were most popular. Over eighty displays were given and 21,500 people attended these Moving Picture gatherings.

Continuous preaching services were held every day in the Korean language except at the hours when the cinematograph was running. Every church in Seoul and vicinity supplied workers and preachers in turn, each denomination being responsible for certain periods in rotation, and there were no failures to keep the appointments made. Scores of voluntary tract-distributors met the passers-by and personally invited and conducted them into the services. 340,000 specially prepared illustrated tracts, donated by the Distribution Fund of Los Angeles, and 67,900 others of various kinds supplied by the Korean Religious Tract Society, were distributed by these workers. The latter Society also presented 4,000 copies of "Our God and His Universe" to the students attending the cinematograph services. This book is by Dr. Blackstone and was also a grant from the Los Angeles fund.

Daily services were also held in the Japanese language and, considering the small proportion of Japanese in the crowds outside, the results were very good. The Rev. S. Kimura (the 'Billy Sunday' of Japan) came specially from Japan to conduct services in this hall for three days.

The approximate attendances at all meetings during the campaign was 100,000 people. At the Korean services there were 73,500; at the cinematograph services 21,500 and at the Japanese services 5,000. During the campaign 11,627 names and addresses of enquirers who had been personally dealt with were registered and particulars forwarded to the churches in all parts of the

country. This may seem a large proportion of the attendances until it is remembered that almost all those attending were new to Christian teaching and the audiences were constantly changing daily.

A missionary who has been in the thick of the work says: "It has been the greatest hand-to-hand evangelistic opportunity I have seen in years, In spite of the noise and tumult in the building, with crowds going and coming, man after man that I have talked with has come at once to the most earnest consideration of the question of his own soul. Over 200 names were taken during one day, but the effect upon the Christians of the city goes far beyond what those numbers tell. There were about 15 men at my church last Sunday who had given in their names at the Campaign Hall. I do not know how many women came." Two of the men with whom I talked in the Hall are going home to establish churches in their own houses. One said he had attended a church a couple of months in a southern province, but since moving to a non-Christian town he had lapsed. He will begin at once to hold services with an intimate friend to help him. The other was a man of good family from the far south. He said his house was the biggest in his town and if a helper or pastor would come and stay there a week he would let them use his house for a church and become a Christian himself. I wrote to the missionary in charge of the district where he lives to look after him at once."

In acknowledging names and addresses of inquirers that had been forwarded to him, a missionary in the far south reports that some of these new believers had already called upon him before he had time to visit them, and are attending church services. Another missionary who is working in the north of Korea says: A great impression has been made on the minds of the people in the country villages who have visited Seoul and the exhibition. To find a large tabernacle just outside the Exhibition grounds and services continually in progress without let or hindrance from the officials has given them a different opinion of the 'Jesus Doctrine' Church. Many of them had scarcely seen anything outside their own villages, and in

many of these places the Church consists of a very few people who meet together for worship in a Korean house."

Another missionary in Seoul says; "My wife has long been interested in a certain woman living close to our home, but she never dared to attend a Christian service because of opposition on the part of her husband. On his way to the exhibition one day the husband was laid hold of by a tract distributor, and, after a short conversation, he was induced to enter the Campaign Hall. There he was led to surrender to Christ, and on his return home he told the joyful news to his family. They all commenced to attend church together the following Sunday, and now the whole family are earnest believers and preparing for baptism."

And so the story might be continued with the records of many other acknowledged results of this campaign, but the full number influenced will never be known. It may be that hundreds who registered their names may never be found, but it is evident that thousands have been stirred up to a spirit of enquiry and faith, and we believe that church workers throughout Korea are finding a great joy in helping them into the full light of the Gospel.

THE WORK AMONG THE JAPANESE IN CHOSEN

FRANK HERRON SMITH

General

Christian work among the Japanese in Chosen continues its steady growth. The workers are all too few, and scores and hundreds of places are still left without any opportunity of hearing the good news; but where the gospel is preached, usually immediate and hopeful results are obtained. It is an encouraging symptom that many of the missionaries living in Korea are beginning to take more interest in their Japanese neighbors and quite often one hears of English Bible Classes or Ladies' Meetings conducted by these missionaries for Japanese. Korea is proportionately much better manned than Japan and can better spare men for this work, while the pressure in Japan is such that few foreign reinforcements can be expected from there. Worse than that, because of the dearth of workers, our Presbyterian fellow-laborers, the Rev. F. S. and Mrs. Curtis have been drawn back to Shimonoseki, at least temporarily. The Anglican Mission has secured the Rev. E. H. Arnold directly from England to take the place of Mr. Simpson, and he is undertaking to learn Japanese here and to carry on his work without first having served an apprenticeship in Japan.

Such representative missionaries as Bishop Trollope and Dr. H. G. Underwood have recently spent several months each in Japan, studying the language and the people, and we are sure that their cooperation and the help of many others who are studying the language and associating with Japanese will count for much.

A splendid illustration of cooperation was the campaign carried on during the fifty days of the Chosen Industrial

Exhibition. The Central Committee was made up of the leading missionaries and representative Korean and Japanese Christians of Seoul. A large building was erected comprising three halls, one for Japanese preaching, one for Korean preaching and one in the middle for moving pictures. The total attendance was more than 100,000 and over 11,000 Korean and 266 Japanese seekers were enrolled.

The Japanese problem in Hawaii has long received much attention from the American Mission Boards. There are already more than three times as many Japanese in Chosen as in Hawaii and they are constantly increasing, but no Foreign Board is paying any special attention to them. If it were only for the sake of the Koreans they cannot afford to neglect this field. Besides adequate evangelistic work there is immediate need of both Boys' and Girls' Mission Schools. The Government Middle School in Seoul had more than 800 applicants this spring of whom less than 150 could be admitted. A school for Japanese boys or better yet, for both Japanese and Korean boys, would be a certain and an instant success.

Bishop Harris

Bishop Harris has gone to America and has announced that he expects to resign from the episcopacy. For twelve years he has been a power for good in Chosen. During that time he has stood as the representative of Jesus Christ to more Japanese of high position, than has any other man. To the missionaries and Koreans he has been the loyal and faithful expositor of that which is best in Japan, and to the Japanese he has been the enthusiastic interpreter and spokesman of the Korean Church, which he has come to love as his own life.

Japan Methodist Church

When a year ago the Japan Methodist Church was able to report 110 baptisms for the year, it was a time of rejoicing, but this time that record has been broken with 169 baptisms for the twelve months. The evangelistic tour of Bishop Hiraiwa last June was a tremendous success and no doubt had no small part to do with the results attained in the year's work. Visits by Miss Slate of Yokohama last

June and by Miss Finlay of Kagoshima in February of this year, gave great impetus to the womens' work.

The single event of greatest significance to be reported is the action of the Seoul society in letting the contract for a new church building For ten years the Nagoya Castle has been one of the land-marks of Seoul. Erected first as a bazaar for Nagoya products at the Osaka Exposition, it was later moved here and in the early days Koreans used to pay several sen apiece for a look over the city from its third story. Six years ago, the Methodist Society, led by Mr. Kihara, bought the property. The twin castles were rented, the long narrow sales room behind was used as a Church and the adjoining building served as a parsonage. The land is well located, only half a block from the Post Office, and is worth the 10,600 *yen* it cost. The buildings were mere plaster shells and sold at auction for 870 *yen*.

The new church will be of brick, 42+60 feet in size, with a basement affording ample room for the Sunday School, Night School, Temperance Society and a Kindergarten. It is to be finished by October 31st. Meanwhile the congregation is worshipping Sunday afternoons in the large Korean Methodist Church on South Gate Street.

At the Spring Conference at Hiroshima, pastors were appointed for the first time to Taikyu and to Hwangju, where new societies have been organized. Haiju and Kanko were advanced to the rank of aided churches. Dairen was made an appointment and will be visited within the year and the Methodists brought together and organized.

Japanese Presbyterian Church

One cannot but admire the way in which the Presbyterians build churches. The past year has seen two projects successfully completed and a third well begun. With very little or no foreign help beautiful frame buildings have been erected at Taikyu and Ryuzan At Kunsan plans are well under way. A Presbytery has been organized in Chosen and the Chairman, the Rev. Y. Inoguchi of Seoul, has been instructed to make at least one evangelistic trip throughout the peninsula during the

year. An assistant pastor has been appointed to the Seoul Church,

Although living in Shimonoseki, and busy with duties there, the Rev. F. S. and Mrs. Curtis have found time during the year to make at least two tours in Chosen, and have continued the publication of the Postal Christian News. It is to be hoped that they can again be spared to live in Chosen and spend all their time here.

Japanese Congregational Church

The Kumiai Church continues its work for both the Koreans and Japanese. At Taikyu, the Congregationalists, who have been worshipping with the Presbyterians, decided to organize for themselves They begin with some thirty members who contribute 30 *yen* per month to the support of the pastor who has been sent by the Mission Board. Again Pastor Ebina and Mrs. Ebina of Tokyo lent their assistance and good series of meetings were held in Taikyu, Keijyo, Heijyo, and Chinnampo. The Rev. Kiyomatsu Kimura, of Billy Sunday fame, helped the Congregationalists three days during the Exposition campaign. During that period there were 60 decisions. He assisted also the Methodist Church of Chinnampo, where 100 decisions were reported.

Mr. Watase who has charge of the work of this denomination among the Koreans has dedicated two new churches in Seoul during the year, and remodelled another building so that it serves very well as a house of worship. He is much encouraged with the results attained, and believes that this work has a bright future.

Anglican Church

The Sei Kokwai, if anything, makes even less distinction between the Japanese and Korean work than does the Kumiai Church. In several places the same building is used at different hours for services in the Japanese, Korean and English languages. The Rev. J. B. Simpson, with three English ladies and several Japanese assistants have labored most faithfully throughout the year.

The Y.M.C.A is still waiting for the building promised them by their American friends and sympathizers. Mean-

while they have moved to a much better temporary quarters on Nandaimon St. where their activities are centered. Three honorary directors from the Korean Y.M.C.A., two of whom are Koreans, have been added to their Board.

The work of the Salvation Army under Capt. Ishijima, a most talented young man, shows steady progress.

Statistics for the Japanese Work in Chosen.

	Nihon Kirisuto Kyokai. (Presbyterian)	Kumiai Kyokai. (Congregational)	Nihon Mesojisuto Kyokai. (Methodist)	Sei Kokwai (Anglican)	Total
Japanese Preachers	8	4	11	2	25
Foreign Missionaries	—	—	2	5	7
Church Organizations	7	4	8	4	23
Church Buildings	5	2	3	4	14
Communicants	650	420	502	339	1,911
Catechumens	—	80	118	22	220
Total Membership	650	500	620	361	2,131
Contributions	¥16,698.	¥2,153.24	¥8,538.	¥1,529.89	¥28.919.13

List of Christian Workers among the Japanese in Chosen.

Inoguchi Yasuo	Nihon Kirisuto Kyokwai	Keijyo.
Horiuchi Koshi	„	„
Akimoto Shigeo	„	Fusan.
Hisanaga Shigeo	„	Taikyu.
Ito Harukichi	„	Ryuzan.
Takenouchi Konari	„	Mokpo.
Suzuki Takayuki	„	Kunsan.
Murakami Osamu	„	Shingishu.
Rev. J. B. Simpson	Sei Kokwai	Keijyo.
Rev. E. H. Arnold	„	„
Miss Pooley	„	„
Shiozaki Nobuyoshi	„	Fusan.
Miss Elrington	„	„
Miss Kurose Fumi	„	„
Miss Grosjean	„	Taikyu.
Nishida Akira	„	Jinsen.
Fujioka Kiyoshi	Nihon Mesojisuto Kyokai	Keijyo.
Rev. and Mrs. F. Herron Smith	„	„
Nakayama Chujo	„	Fusan.
Suzuki Kosei	„	Taikyu.
Sekita Toranosuke	„	Jinsen.
Oishi Mitsuji	„	Kaishu.
Nakamura Kinsho	„	Koshu.
Kosaka Korin	„	Heijyo.
Okayasu Keisuke	„	Chinnampo.

Norisue Kan	Nihon Mesojisuto Kyokwai	Genzan.
Yonekura Jikichi	„	Kanko.
Okumura Chutaro	„	Ranan.
Yamamoto Tadayoshi	Kumiai Kyokwai	Keijyo.
Koki Keikichi	„	Chinnampo.
Watanabe Morishige	„	Heijyo.
Yonemoto Jutaro	„	Taikyu.
Watase Tsuneyoshi	„ (Korean Work)	Keijyo.
Takahashi Takazo	„ „	Heijyo.
Niwa Seitaro	Y.M.C.A.	Keijyo.
Watanabe K.	„	„
Miyata K.	„	Ryuzan.
Capt. Ishijima	Salvation Army	Keijyo.

KOREA

PART III

CHRISTIAN LITERATURE

CHAPTER I

THE AMERICAN BIBLE SOCIETY

By S. A. Beck

Again we report an increase in circulation, the year 1915 having been the best thus far experienced by the Korea Agency. This applies both to the number of books printed and the total circulation. Excellent reports have come to hand concerning the work done by the colporteurs, and the esteem in which they are held.

Printing

From the printers we received 1525 Testaments and Bibles, and 480,000 Portions, a gain of 18,645 over the previous year. Eighty thousand of these volumes were printed in Seoul.

No colporteur equaled the highest record of last year for individual sales, but the general average for all the workers has increased to 367 per month for each colporteur.

Circulation.

	Bibles & O.T.	New Test.	Portions	Totals 1915	Totals 1914	Totals 1913
Sales at Depository.....	33	150	334	517	931	281
„ by Correspondents ...	211	1,237	3,653	5,101	5,980	3,531
„ „ Colporteurs	661	6,039	469,076	475,776	451,741	172,989
Donations at Depot.	1	10	26	37	42	79
Totals.....	906	7,436	473,089	481,431	458,694	176,880

CHAPTER II

BRITISH AND FOREIGN BIBLE SOCIETY

In spite of the scarcity of money in Chosen and the difficulties at the Home Base because of the European war, the year just closed has been the most successful in the history of the agency. The circulation reached the "record" figure of 826,635 volumes. Of these, 8,366 volumes were in Japanese and 1,652 volumes in Chinese, the balance being in Mixed Script and Eunmun. A few volumes in "Point" were also provided for the use of the blind. An average of 161 colporteurs and 29 Bible-women were supported and these circulated 766,140 volumes of the Scriptures. It seems as if in no previous year have we heard of so many conversions resulting from the efforts of those workers, who labour in the heat of summer and in the cold of winter, in the busy market place and the lonely mountain hamlet, to get people to read the sacred page that they may come to the knowledge of God in Christ, "wherein standeth eternal life." It is indeed encouraging to hear of this one here and that one there, having come to know God. The Rev. J. R. Moose, for instance, writes:

Circulation

"Mr. Han Suk Chin, a colporteur of the British and Foreign Bible Society, met a young man and preached the gospel to him. After same talk he bought a copy of each of the gospels, Acts and Proverbs. He had not read the books long before he decided to believe, or as the Koreans say, 'do the doctrine' which is a very good way to state one's belief in Jesus. His mother also became a believer and they called Mr. Han and requested him to burn up all the fetiches of their house; that is to say, they wanted all the implements of devil worship destroyed, and they had many of these about the house, as most unbelieving

Koreans do. Since that time the young man has been faithful in his observance of the Sabbath and in his attendance at church and is now anxious to be baptised. He lives about three miles from a church and the mother cannot well walk the distance but she is faithful in her devotions at home and the son spends the greater part of the day at church."

A conference with the colporteurs was held at Seoul in October and proved of great inspirational and educational value to the 177 men who assembled for the week. A missionary wrote sometime afterwards:

"The colporteurs were much cheered and inspired by meeting with the officers of the Society and their brother colporteurs from the thirteen provinces and by the addresses of the missionaries at the daily conferences. They learned many things at the Exhibition and gathered a fund of illustrations which will give point to their preaching for many a day."

The plan of visiting the colporteurs in their fields of labour for the purpose of giving instruction and inspiration is productive of much good, not only in a more effective circulation of the Scriptures, but in the assistance rendered to the churches and groups, especially to the weaker ones, in the territory worked. That the methods of work are appreciated by the missionary superintendents is a source of gratification in the agency, and it means much to have an experienced missionary write:—

"I have the most profound respect for the Bible Society's methods. There is no evangelical society, that I know of, working so consistently to carry out the Lords command to 'go into all the world and preach the gospel to every creature.' The colporteur has ever been the pioneer and the most faithful of evangelical workers."

TABLE OF CIRCULATION.

Channels.	Bibles & O.T.	New Tests.	Portions	Totals 1915	Totals 1914	Totals 1913
Colportage Sales.....	453	5,545	701,472	707,470	661,493	311,278
Com. Sellers' Sales...	104	959	19,018	20,081	9,094	571
Biblewomen's Sales...	95	413	38,081	38,589	41,277	24,461
Depot Sales	1,370	7,530	50,939	59,839	41,664	52,222
Free Grants	25	165	466	656	1,852	869
Total.....	2,047	14,612	809,976	826,635	755,380	389,401

PUBLICATIONS:

We published 2,000 Old Testaments in 4 type; 5,000 New Testaments, 101,880 Proverbs, 100,000 Matthew, 100,000 Mark, 100,000 Luke, 100,000 John, 100,000 Acts and 9,000 each Mixed Script Four Gospels in 5 type, a total of 644,880 volumes.

CHAPTER III

THE KOREAN RELIGIOUS TRACT SOCIETY

By Gerald Bonwick

OFFICES:—The Tract House, Seoul, Korea.
President.—Rev. J. L. Gerdine
Vice-President.—Rev. E. M. Cable.
Treasurer.—Mr. Hugh Miller.
Recording Secretary.—Rev. E. W. Koons.
General Secretary.—Mr. Gerald Bonwick.

The Korean Religious Tract Society is the only institution in Korea engaged in the publication and distribution of Christian Literature, apart from the Bible Societies. Several of the Missions have publishing funds, but this Society is responsible for the distribution of their publications also. It is also the sole publishing agent for the Federal Council weekly newspaper, monthly magazine, Sunday School Lessons, etc.

Quarter-Centenary

On Sunday January 16th 1916 the Quarter-Centenary of the Society was observed by means of special services in the churches throughout the country, and in commemoration of this event the Board of Trustees is endeavouring to raise a Quarter-Centennial Fund for the erection of property and the placing of the Society's finances on a sound basis. The following are the main features of the Appeal:—

New Tract House on present site	¥17,000
Site and Residences for General Secretary and Editor ...	15,000
Colportage Fund for village work. Yearly income of ...	4,000
Editorial Department Fund. Yearly income of	2,200
Publishing Fund. Yearly income of	4,000

It is expected that the General Secretary will visit America in the fall of the present year in the interests of this Appeal.

Increased Circulation

Our Circulation has been exceptionally good during the past year, the total of 2,020,623 Books and Tracts being about 100 per cent increase on any previous year. Several causes have contributed to this phenomenal increase, among them being the special demands in connection with the Evangelistic Campaign at the Seoul Exhibition in the fall of 1915, and the growth of the Sunday School organization throughout Korea.

Seoul Exhibition

The K.R.T.S. took a prominent part in the Evangelistic Campaign during the two months of the Seoul Exhibition. A special grant of Portionettes from the Distribution Fund of Los Angeles, Cal; enabled us to distribute 340,000 copies during the Campaign, in addition to 68,000 other tracts and leaflets. Our special stall at the Campaign Hall did good work both by sales effected and by the opportunity afforded to large crowds of sight-seers to inspect our publications.

Sunday-school Literature

There has been a noteworthy increase in Sunday School organization in Korea during the year and for us this has meant larger sales of S. S. Lessons, Reward Cards and other supplies, of which we carry nearly twenty varieties. Of Lessons for 1916 the following have been sold :—

Annual	Adult Manuals on I and II Samuel	4,992
„	Adult Manuals on St. Matthew's Gospel	10,500
„	Children's Lesson Pads on St. Matthew's Gospel ...	4,000
„	Sets of Reward Cards on St. Matthew's Gospel ...	7,890
„	Children's Lesson Pads, Primary grade	414
	Total	27,796

But even after making allowances for the special features of the Exhibition Campaign and the increase in Sunday School work our general circulation has been most encouraging. During the year twenty-eight New Titles and sixteen New Editions have been issued, comprising 736,685 copies and 3,689,135 pages. The total circulation has included free grants of 743,988 tracts and booklets.

Colportage

For the first time in its history the Society has been experimenting in direct K.R.T.S. Colportage, as distinguished from the work of part-time Bible colporteurs, who have also handled our publications. Colporteur Cheung In Ho has been travelling the whole of Kyeung Keui province with a donkeyload of books, visiting practically every church in the province, and has met with remarkable success. It is found that comparatively few of the Christians in the villages have the opportunity of seeing Christian books, apart from the Bible and Hymnal, and they make eager purchasers. The commission allowed on the sale of books is not sufficient to meet more than half the salary and expenses of such a colporteur, but it is hoped that in connection with the new Colportage Fund, for which we are appealling, the Society may eventually raise a sufficient income to warrant the placing of at least one Book and Tract Colporteur in each of the thirteen provinces.

"The Christian Messenger"

At the last Annual Meeting of the Federal Council it was decided to place 4,000 *yen* (advanced from the Hymnal Fund) in the hands of the K.R.T.S. for the publication of a weekly Union Christian newspaper. The Southern Presbytery very generously consented to the Rev. Kim Pil Soo giving his full time to the editorial work of this paper, and the Rev. W. G. Cram and Rev. E. M. Cable undertook the foreign editorship, all of the Methodist and Presbyterian Missions being represented on the Editorial Board. The paper is entitled "The Christian Messenger" (Keui Dok Sin Po) and the annual subscription is one *yen*. The publication of this paper commenced on December 5th 1915 and at the time of writing 2 100 paid-up subscriptions had been received.

Editorial Work

One of the most serious drawbacks to Christian Literature work in Korea has been the fact that no missionary has ever been set aside for literary work, apart from Bible translation. The preparation of manuscripts and translations has been accomplished in the scanty spare time of those appointed to evangelistic work. The consequence is that good translations are scarce and original work almost

non-existent. Important classes of literature almost fail to be represented in Korean. We have just succeeded in publishing a short "Life of John Wesley;" previous to this there was no biography of great Christian leaders save an expensive and imperfect one of Luther. Devotional Books, Commentaries on most of the books of the Bible, Scripture Helps and Concordances, and the like are practically not to be had. The Executive Committee has recently made representations to several of the Missions on this subject and a step forward has been made by the Presbyterian Mission, North, in the setting aside of Rev. W. M. Baird, D.D. for one fourth of his time for literary work, the selection of books for translation being left to him in consultation with the Executive Committee of the K.R.T.S.

Revision of Constitution

The scheme by which seven Missions share responsibility for the maintenance of the General Secretary is now running satisfactorily, all the Missions concerned having paid in their appropriations for the latter half of 1915. This has been a matter of encouragement to the Society and in recognition of the generous help given, the Constitution was amended at the last General Meeting for the purpose of giving the contributing Missions a measure of direct control over the work of the Society. The amended clause now provides that in addition to twenty Trustees representing the Membership there shall be Special Trustees representing the seven Missions. The following Special Trustees have been appointed by their Missions:—

Australian Presbyterian.	Rev. F. J. L. Macrae.
Canadian Presbyterian.	Rev. A. F. Robb.
Methodist Episcopal, North.	Rev. W. C. Rufus, Ph. D.
Methodist Episcopal, North, W.F.M.S.	Miss Tuttle.
Methodist Episcopal, South.	Rev. J. W. Hitch.
Presbyterian, North.	Rev. C. E. Sharp and Rev. J. G. Holdcroft.
Presbyterian, South.	Mr. M. L. Swinehart.

It is felt that this closer relationship with the Missions will be a source of strength to the Society and will convince our friends at home of the permanency and value of its work.

With humble gratitude to our Father for blessing and success vouchsafed we look forward in faith for a great

extension of our borders and of our power for service in this our Quarter-centennial year.

STATISTICS FOR YEAR ENDING

December 1915

Copies distributed	2,020,623
Copies published	736,685
Pages published	3,689,135
New Titles and Editions	44
Income from Sales	¥ 16,627
Net value K. R. T. S. Stock	¥ 3,920
Total Income	¥ 22,593
Total Expenditure	¥ 21,274
Reserve and Cash in hand	¥ 3,302
Total Assets	¥ 25,485
Total Liabilities	¥ 6,753
Capital	¥ 18,732

APPENDICES

APPENDIX I

THE CONFERENCE OF FEDERATED MISSIONS IN JAPAN

I.—CONSTITUTION AND BY-LAWS

Article I.—Name

This Conference shall be called the Conference of Federated Missions in Japan.

Article II.—Functions

1. This Conference shall serve as a general medium of reference, communication and effort for the co-operating missions in matters of common interest and in co-operative enterprises. On application of interested parties, and in cases of urgent importance on its own initiative, the Conference may give counsel:

(a) With regard to the distribution of forces for evangelistic, educational and eleemosynary work, especially where enlargement is contemplated;

(b) With regard to plans for union or co-operation on the part of two or more missions for any or all of the above forms of missionary work, and in general

(c) With a view to the prevention of misunderstandings and the promotion of harmony of spirit and uniformity of method among the co-operating missions.

2. The work of this Conference may include:

(a) The formation of plans calculated to stimulate the production and circulation of Christian literature;

(b) The arranging for special evangelistic campaigns, for the services of visitors from abroad as preachers or lecturers, and for other forms of co-operative evangelistic effort, and

(c) In securing joint action to meet emergencies affecting the common interests of the co-operating missions.

3. In serving as a means of communication between the co-

operating missions the Conference shall be authorized to publish at least once a year a record of social and religious conditions and progress.

Article III.—Basis of Representation

1. This Conference shall be composed of representatives of as many of the evangelical Christian missions in Japan as may choose to co-operate with it on the following basis, to wit:

(a) Five missionaries (including wives) shall represent one Unit.

(b) All missions having one or more Units shall be entitled to full membership.

(c) Missions having from one to three Units shall be entitled to one representative.

(d) Missions having from four to eight Units shall be entitled to two representatives.

(e) Missions having nine or more Units shall be entitled to three representatives.

(f) Unless a vote by Units is called for by at least two representatives, voting shall be by the ordinary method.

(g) When a vote by Units is called for by two or more representatives, the vote of each representative shall count in ratio to the number of Units represented in his Mission.

(h) Missions having less than one Unit may be represented by one corresponding member who shall possess all the rights of a full member except that of voting.

2. Two or more missions without regard to their size may at their discretion combine to form a group. In such cases each group shall, so far as the purposes of this Committee are concerned, be counted as a mission, and shall be entitled to representation accordingly.

3. The full members and the corresponding members shall be the media of communication between the Conference and the missions, or groups of missions, which they respectively represent.

4. The members of this Conference shall be chosen by the missions, or groups of missions, which they respectively represent, or shall be appointed by the proper authorities in their respective missions or groups, to serve for such terms as said missions or groups may individually determine.

5. Each of the Bible Societies and the Book and Tract Society shall be entitled to representation in the Conference, irrespective of the number of their representatives on the field.

Article IV.—Withdrawal

A mission may at any time withdraw from co-operation with the Conference by notifying the secretary in writing of its decision to do so.

Article V.—Officers

The officers of this Conference shall be a chairman, a vice-chairman, a secretary and a treasurer, who shall hold office for one year, or until their successors are elected. They shall be chosen by ballot.

Article VI.—Meetings

1. Regular meetings of the Conference shall be held annually at such times and places as the Conference shall determine. Special meetings may be held at any time at the call of the chairman, or, if he be unable to act, the vice-chairman, in case five or more full members, representing at least three missions or groups of missions, shall so desire.

2. A quorum for the transaction of business shall include representatives from at least two-thirds of the co-operating missions, or groups of missions, having full members.

Article VII.—Expenses

1. The ordinary expenses of this Conference, including the cost of attendance of full members at its meetings shall be met by an annual levy upon the several co-operating missions of ¥30 for each full member of the Committee.*

2. Extraordinary expenses shall be incurred only as special provision may be made by the missions or otherwise for meeting them.

Article VIII.—Amendments

Amendments to this Constitution may be proposed at any time either by the Conference or by any one of the co-operating missions, and said amendments shall take effect when the missions, represented by not less than three-fourths of the full members of the Conference shall have given notice to the secretary of their consent.

BY-LAWS

1. All meetings shall be opened and closed with devotional exercises.

2. All resolutions shall be submitted in writing.

3. Questions of parliamentary procedure shall be decided in accordance with Roberts' Rules of Order.

4. The following Committees shall constitute the Standing Committees of the Conference.

1. Executive Committee.
2. Continuation Committee.
3. Christian Literature Society.
4. Board of the Evangelist.
5. CHRISTIAN MOVEMENT.
6. Social Welfare Committee.
7. Christian Education Committee.
8. Survey and Occupation Committee.
9. Sunday School Committee.
10. Sunday School Specialist.
11. International Peace Committee.
12. Statistics Committee.
13. Publicity Committee
14. Board of Examiners Japanese Language.
15. Representative Board of Directors Japanese Language School.
16. School for Foreign Children.
17. Necrologist.

It shall be the duty of the last named committee to authorize the disbursement of funds to provide for the next annual meeting, to appoint a special business committee for each annual meeting, and attend to all other *ad interim* business not otherwise provided for.

5. A call for a special meeting shall be issued at least one month in advance of the meeting, and except by the unanimous consent of those present, the business shall be limited to that stated in the call.

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* It is understood that traveling expenses to the annual meeting shall be interpreted as including second class rail fare with sleeper when necessary. In the case of sub-committees the chairman or whoever may be appointed to report for the committee at the annual meeting shall, if not a member of the Conference, be eligible to receive travel expenses.

6. The secretary shall furnish each member of the Conference with copies of the proceedings of each meeting of the Conference.

7. These by-laws may be amended by a two-thirds vote at any regular meeting.

II—OFFICERS AND COMMITTEES—1916

Officers

Chairman	A. Oltmans
Vice-Chairman	A. D. Berry
Secretary	D. R. McKenzie
Treasurer	H. K. Miller

Executive Committee

A. Oltmans	F. E. Hagin
A. D. Berry	S. Heaslett
G. M. Fisher	P. S. Mayer
D. R. McKenzie (ex-off.)	H. K. Miller

Continuation Committee

Term expiring 1917

Gilbert Bowles	D. R. McKenzie
G. W. Fulton	E. H. Van Dyke
Bishop M. C. Harris	

Term expiring 1918

C. L. Brown	Miss Olive I. Hodges
W. C. Buchanan	Wm. Imbrie
S. Heaslett	

Term expiring 1919

Wm. Axling	R. D. McCoy
G. M. Fisher	G. M. Rowland
Bishop H. J. Hamilton	

Christian Literature Society

Term expiring 1917

Hilton Pedley	E. N. Walne
J. M. T. Winther	

Term expiring 1918

A. D. Berry	J. C. C. Newton
C. Noss	

Term expiring 1919

Wm. Imbrie	S. Heaslett
G. M. Fisher	

Board of Editors of "Japan Evangelist"

G. M. Fisher
C. J. L. Bates
C. W. Iglehart
Miss A. C. Macdonald
A. K. Reischauer
S. Heaslett
G. S. Patterson

Board of Editors of "Christian Movement"

John L. Dearing
W. G. Cram
G. M. Fisher
G. W. Fulton
S. Heaslett
E. T. Iglehart

Social Welfare Committee

G. Gleason
J. H. Pettee
A. D. Hail
G. Allchin
F. N. Scott
E. H. Jones
J. H. Rowe
L. W. Bickel
W. M. Vories
Miss S. M. Bauernfiend
Miss A. C. Macdonald
Miss M. Bonnell
Miss Louise Imhof

Christian Education Committee

D. B. Schneder
C. J. L. Bates
A. K. Reischauer
A. D. Berry
E. S. Cobb
A. Walvoord
H. B. Benninghoff
Miss K. Tristram
Miss I. M. Hargrave
Miss Mariana Young

Committee on Survey and Occupation

L. W. Bickel
G. W. Fulton
D. R. McKenzie
J. T. Meyers
J. C. Mann
F. W. Heckelman
G. P. Pierson
C. B. Olds
A. Pieters
T. A. Young
J. Cooper Robinson
J. C. Davison
A. P. Hassell
C. K. Lippard

Sunday School Committee

D. S. Spencer
F. E. Hagin
P. S. Mayer
Miss L. S. Halsey
Miss C. B. DeForest
B. F. Shively
W. J. Callahan
E. C. Hennigar
Miss R. D. Howard
Miss M. A. Whitman

Sunday School Specialist

H. E. Coleman

International Peace Committee

Gilbert Bowles
H. W. Schwartz
F. S. Curtis
Miss C. Alward
H. Kuyper
W. G. Seiple
J. H. Pettee
Miss M. S. Hampton

COMMITTEE ON STATISTICS

Bishop H. J. Hamilton — C. H. Ross
D. S. Spencer — S. E. Hager
E. K. McCord

PUBLICITY COMMITTEE

S. H. Wainright — J. E. Knipp
R. C. Armstrong — J. G. Waller
Miss O. I. Hodges — Miss I. R. Luther

BOARD OF EXAMINERS JAPANESE LANGUAGE

G. M. Rowland — H. H. Coates
Otis Cary — S. Heaslett
H. V. S. Peake — S. P. Fulton
W. A. Wilson — Miss A. B. West

SCHOOL FOR FOREIGN CHILDREN

E. T. Iglehart — P. A. Davey
Gilbert Bowles

VISITORS KOBE METHODIST ACADEMY

A. D. Hail — Otis Cary
W. A. Wilson

DIRECTORS OF JAPANESE LANGUAGE SCHOOL

Term expiring 1917

G. Bowles — A. Oltmans

Term expiring 1918

H. H. Coates — C. B. Tenny

Term expiring 1919

C. S. Davison

NECROLOGIST

H. Topping

DELEGATE TO FEDERAL COUNCIL, KOREA

A. D. Hail — W. Wynd (Alternate)

III.—ROLL OF FULL MEMBERS OF CONFERENCE OF FEDERATED MISSIONS—1916

BAPTIST GROUP

American Baptist Foreign Mission Society

Captain Luke W. Bickel — Rev. J. L. Dearing, D.D.
Rev. Wm. Wynd

Southern Baptist Convention
Rev. J. H. Rowe

EPISCOPAL GROUP

Church Missionary Society
Rev. S. Heaslett — Miss K. Tristram
Rev. J. C. Mann
Canadian C. M. S.
Rev. J. C. Robinson — Rev. J. G. Waller

METHODIST GROUP

East Japan Mission Council M. E. Church
Rev. F. W. Heckelman — Rev. A. D. Berry, D.D.
Woman's Board
Miss Louisa Imhof — Miss Mary S. Hampton
West Japan Mission of the M. E. Church
Rev. J. C. Davison, D.D.
Woman's Board
Miss Mariana Young
Japan Mission of the M. E. Church, South
Rev. James T. Meyers — Miss Ida Shannon
Rev. J. C. C. Newton, D.D.
Japan Mission of the Methodist Church of Canada
Rev. C. J. L. Bates — Rev. A. T. Wilkinson
Woman's Board
Miss I. M. Hargrave

PRESBYTERIAN GROUP

Japan Mission of the Pres. Church in U.S.A.
Rev. A. D. Hail, D.D. — Rev. F. S. Curtis
Miss Ida R. Luther
Japan Mission of the Pres. Church in U.S.A., South
Rev. R. E. McAlpine, D.D. — Rev. A. P. Hassell
Mission of Reformed Church in America, Dutch (North Japan)
Rev. H. Kuyper — Rev. A. Oltmans, D.D.
Mission of Reformed Church in America, Dutch (South Japan)
Mr. A. Walvoord
Mission of the Reformed Church in U.S. (German)
Rev. H. K. Miller — Rev. W. G. Seiple, Ph.D.
Woman's Union Missionary Society of America
Miss Clara Alward

Other Missions

American Board of Commissioners of Foreign Missions
Rev. C. B. Olds — Rev. G. M. Rowland, D.D.
Rev. Hilton Pedley

American Christian Convention
Rev. E. K. McCord

American Bible Society
Rev. H. W. Schwartz, M.D.

British and Foreign Bible Society
Mr. F. Parrott

Churches of Christ
Rev. T. A. Young — Rev. F. E. Hagin

Evangelical Association
Rev. Paul S. Mayer

Evangelical Lutheran Mission
Rev. C. K. Lippard, D.D. — Rev. J. M. T. Winther

Methodist Protestant
Rev. E. H. Van Dyke, D.D.

Woman's Board
Miss Olive I. Hodges

Omi Mission
Mr. Wm. Merrell Vories

Friends' Mission, Society of Friends
Mr. H. E. Coleman

United Brethren
Rev. J. Edgar Knipp

Y.M.C.A.
Mr. G. M. Fisher — Mr. G. Gleason

Y.W.C.A.
Miss Margaret L. Matthew

Corresponding Member

Yotsuya Mission
Rev. W. D. Cunningham

IV.—MINUTES OF THE FIFTEENTH ANNUAL MEETING OF THE CONFERENCE OF FEDERATED MISSIONS IN JAPAN

The fifteenth Annual Conference of the Federated Missions in Japan was held in the Ginza Methodist Church, Tokyo, Jan. 5th and 6th, 1916.

The first morning session was called to order by the chairman, Rev. J. Cooper Robinson, at 9.30 a.m.

The chairman conducted the opening devotional exercises, the hymn " O God our help in ages past " was sung, and Ephesians IV was read, followed by prayer. The Conference joined in the Lord's Prayer, in closing.

Roll-call

The roll-call was responded to by forty-eight full members and one corresponding member. The roll of members is appended to the close of the Minutes. The serious illness of Rev. C. K. Lippard, D.D., of the Evangelical Lutheran Mission, prevented his attendance.

The agenda for the Conference with certain amendments was then presented by the Secretary, J. L. Dearing, and adopted. The business Committee, through its chairman, Rev. C. J. L. Bates, presented a brief report, with various suggestions as to the business of the Conference.

Report of Secretary

The Conference Secretary, Rev. J. L. Dearing, D.D. presented his annual report, together with the report of the Executive Committee, including recommendations of the Executive Committee.

Report of Treasurer

The Conference Treasurer, Rev. H. K. Miller, presented the financial report, showing total receipts of *yen* 7890.75, with expenditures *yen* 7,808.09, leaving a balance in the treasury of *yen* 82.66.

Devotional Period

At 10.30 the devotional period was led by Rev. Wm. Imbrie, D.D., who took as his theme, " Grace to you, and Peace."

Report of Necrologist

The report of the Necrologist was then presented by the Rev. B. Chappell, D.D. Brief tribute was paid to the memory of the following, who have passed away during the year: Dr. W. W. Colbourne, Mrs. J. C. Davison, Mrs. John H. DeForest, Rev. R. P. Gorbold, D.D., Rev. Theodore Monroe MacNair, Mrs. W. T. Johnson, Mrs. John McKim, Rev. E. R. Miller, D.D., Mrs. Sarah Ann Cosand, Miss Ruth W. Pieters, Rev. David Thompson, D.D., Rev. T. Kawakatsu.

Auditor's Report

The Auditor, Rev. E. H. Guinther, then reported that he had audited the accounts of the Conference Treasurer, and of THE CHRISTIAN MOVEMENT publisher, and had found them correct.

Christian Literature Society

The Executive Secretary of the Christian Literature Society, Rev. S. H. Wainright, D.D., presented his report, speaking of his efforts while in America to raise funds for the Society. Rev. E. N. Walne, D.D., the Field Secretary, reported that during the year twenty-two books and booklets had been published, which, including periodicals, totalled 31,472,000 pages published. Of these, eight books were re-prints; thirty-five different tracts had been published, The sales for the year were *yen* 10,305.35 net. The buyers are mostly Japanese. The best seller for the year has been Fosdick's "Manhood of the Master." The first edition of one thousand copies was sold in two months, and the second edition of two thousand is already half sold. Dr. Imbrie, as chairman of the Christian Literature Society, emphasized the needs for literature and for funds for the work. He also dwelt upon the necessity of keeping the work closely associated with the missions. He then presented the following resolutions, which were adopted:

Resolved: First, that the Conference of Federated Missions in Japan cordially commend the work of its Christian Literature Society to all who have at heart the extension and establishment of the Kingdom of God in Japan.

Second: that the Conference of Federated Missions in Japan moved by the pressing need of Christian literature suited to conditions in Japan, cordially endorses the request of its Christian Literature Society that the larger missions of the Conference include in the budgets annually presented by them to their respective Boards or Societies, requests for appropriations of *yen* 2,400 ($1,200); and that the smaller missions include requests for appropriations of *yen* 1,200 ($600) to be expended by the Christian Literature Society in the prosecution of its work.

Third: that the Conference of Federated Missions in Japan request such missions as may regard it impracticable for their Board, themselves to grant in gold the appropriation recommended, to request their Board to endeavor to secure from other sources contributions for the work of the Christian Literature Society.

Fourth: that the Conference of Federated Missions in Japan express its deep appreciation of the great liberality of the Board and Missions of the Methodist Episcopal Church South, and the

Foreign Mission Board of the Southern Baptist Convention, in their contribution of the services of Dr. S. H. Wainright and Dr. E. N. Walne for the work of the Christian Literature Society.

An extended discussion was carried on during the morning concerning various questions in regard to the work, participated in by Messrs. Gleason, Oltmans, Van Dyke, Hagin, Reischauer, Wynd, Hassell, Walne, and Olds. The morning session closed at 12.30, with prayer by the chairman.

Afternoon Session

The afternoon session opened at 2 p.m., with Dr. A. Oltmans presiding.

After brief devotional exercises the annual address of the Conference was given by the Rev. J. Cooper Robinson, who discussed briefly four subjects; the Coronation, the National Evangelistic Campaign, the Kikuyu Controversy, and the Great War. Following the address, Rev. F. S. Curtis led in prayer.

Fraternal Delegates

The report of the fraternal delegate from the Federated Missions to the Federal Council of Korea was given by the Rev. G. M. Rowland, D.D.

The Conference then listened to a brief address from the delegate of the Federal Council in Korea to the Conference of Federated Missions, Rev. H. G. Underwood, D.D. Dr. Underwood spoke in appreciation of the efforts of the Japanese officials to help the missionaries in Korea to understand the religious rules and regulations. When he went to Korea thirty-one years ago there was not one Christian in the land. Now there are 200,000, and if we count all who claim to believe, there are at least one million. Bishop Hiraiwa spoke as representing the fraternal delegate from the Japanese Federation of Churches, dwelling upon the unity of the work of the two bodies. Dr. Oltmans, in replying, wished it to be distinctly understood that the missionaries regard themselves as the servants of the Japanese Church.

The Conference by a rising vote invited Dr. James H. Ballagh the senior missionary of Japan, to take a seat on the platform. Dr. Ballagh came to Japan in 1861.

Discussion was then continued on the subject of the Christian Literature Society. Various suggestions were made by Captain Bickel, Messrs. Mann, Walvoord, Waller, McAlpine, Van Dyke, Hail, Imbrie, Walne and Wainright. A deep interest

was manifested in the work of the Society and a hearty readiness to support it.

Continuation Committee

The report of the Continuation Committee was presented by the Secretary of the Committee, Mr. G. M. Fisher.

Resignation of Mr. Pieters

A communication was then read by the Secretary from Rev. Albertus Pieters, offering his resignation as a member of the Continuation Committee of Japan, and presenting his reasons for so doing.

After some discussion, it was voted that a committee of five be appointed by the Chair to present recommendations concerning the resignation of Mr. Pieters at a later session. The Chair appointed Dr. E. H. Van Dyke, Rev. J. C. Mann, Rev. Wm. Wynd, Dr. J. C. Davison, and Rev. C. B. Olds.

Eleemosynary Work

The report of the Committee on Eleemosynary Work was presented by Rev. J. H. Pettee, D.D.

Industrial Welfare

Rev. A. D. Hail, D.D. then read the report for the Committee on Industrial Welfare.

Survey and Occupation

The Committee on Survey and Occupation presented its report in sections, the introduction being given by the Rev. G. W. Fulton, D.D. The first part of the report on Village Conditions was then presented by the Rev. D. R. McKenzie, D.D.

After recommendation by the business committee as to the programme on the following day, the Conference closed with prayer by the Rev. James T. Meyers.

Thursday, January Seventh, 1916

The morning sesssion opened at 9.30 a.m., with devotional services conducted by the chairman, Rev. J. C. Robinson. The hymn, "As with gladness men of old" was sung; the Scripture Matthew II was read: (Epiphany Lesson). The Conference united in the Lord's Prayer.

International Peace

The Committee on International Peace reported through Mr. Gilbert Bowles.

Educational Work

The report on Educational Work was presented by the Rev. A. K. Reischauer, D.D.

The report was discussed by Messrs. Oltmans, Wainright, Walvoord, Reischauer, Newton, and Bates.

Devotional Period

The devotional period was conducted by Bishop M. C. Harris, D.D., who made a plea for Christian unity, which was followed with a season of prayer.

Correction in the report of the Necrologist were made by the Rev. B. Chappell, D.D. The discussion of the Report on Education was then continued. It was participated in by Messrs. Berry, Oltmans, Reischauer and Van Dyke.

It was then voted to hear the concluding papers of the report of the Committee on Survey and Occupation. Rev. E. K. McCord presented the second paper on Social, Sanitary and Industrial Conditions in the Village Communities. The third paper was given by Captain L. W. Bickel on Moral and Religious Conditions in Village Communities. The fourth and concluding paper was then read by Rev. G. W. Fulton, D.D. on Methods of Work.

The morning session adjourned at 12.30 after benediction by Rev. J. C. C. Newton, D.D.

Afternoon Session

The afternoon session opened at two o'clock with the hymn, "How sweet the name of Jesus sounds," and prayer by Rev. J. M. T. Winther.

Reorganization of Committees

On recommendation of the Executive Committee, it was then voted that No. 4 of the Bylaws shall be changed so as to provide for the following standing Committees of the Conference:

1. Executive Committee.
2. Continuation Committee.
3. Christian Literature Society.
4. Board of Evangelist.
5. Christian Movement.
6. Social Welfare Committee.
7. Christian Education Committee.
8. Survey and Occupation Committee.
9. Sunday School Committee.
10. Sunday School Specialist.
11. International Peace Committee.
12. Statistics Committee.
13. Publicity Committee.
14. Board of Examiners Japanese Language.
15. Representative Board of Directors Japanese Language School.

16. School for Foreign Children.
17. Necrologist.

The question having been raised by the chairman of the Nominating Committee, it was voted that the Secretary of the Executive Committee need not necessarily be a member of the Conference. But, in case he is not a member of the Conference, it shall be understood that he does not have the privilege of voting.

The report of the Committee on the resignation of Mr. Pieters was then presented by the chairman, Rev. J. C. Mann. It was voted: That, as no basis of membership of the Conference has hitherto been required, other than membership of the affiliated churches and missions, and as the Conference, as at present constituted, has therefore no authority to adjudicate on doctrinal matters, the Conference feels that it cannot go into the questions at issue, but with regret accepts the resignation of the Rev. Albertus Pieters from the Continuation Committee.

After considerable discussion, it was voted: That we ask the incoming Executive Committee to investigate the question, whether a more satisfactory basis of federation of this body can be found. This was carried by a standing vote of 22 to 11.

The Rev. H. Kozaki, D.D., and the Rev. K. Matsuno, were then presented as the official delegates from the Japanese Federation of Churches.

Bible Study

The report of the Committee on Bible Study was given by Mr. A. Jorgensen.

Sunday School

The Sunday School Committee reported through its chairman, the Rev. F. E. Hagin.

Following the report, Mr. H. E. Coleman, the Sunday School Specialist, addressed the Conference. The following resolutions were then presented by the Sunday School Committee, and adopted:

1. That the individual missions give close attention to the housing and proper conduct of Sunday Schools under their charge, and increase their number to the highest limit possible.

2. That they make specific arrangements for their Sunday School workers to attend the Summer School at Karuizawa, or such city training schools as may be within reach.

3. That the Secretary of Federated Missions be requested to write a letter of thanks to the Friends' Mission for the loan of Mr. Coleman as Sunday School Specialist, and that the Secretary also send a message of thanks and greeting to the World's Sunday School Association for assuming part of Mr. Coleman's expenses.

Sunday School work was discussed by Messrs. Winther, Bickel, Oltmans and Cunningham.

On recommendation of the Executive Committee it was voted, —Whereas the contemplated World's Sunday School Convention is likely to bring increased responsibility and work to the Japan Sunday School Association, and since the Federated Missions have for some years shared in the financial responsibilities of the Association, we authorize the incoming Executive Committee of the Federated Missions to negotiate with the Sunday School Association as to how we may best serve them, and assist in bringing the Association into more vital relations with the Christian forces of Japan.

Summer School

The report of the Summer School for Missionaries was read by the Rev. J. T. Moore, D.D.

It was voted that the question of provision of Summer School for Missionaries be referred to the incoming Executive Committee.

Language Study

The Board of Examiners in Japanese Language reported through Rev. A. K. Faust, Ph.D. Three persons have completed the course, and received certificates: Rev. D. C. Holtom, Miss W. F. Draper, and Rev. A. Youngren.

The Committee reported that several minor changes had been made in the text-books used, and it was voted by the Conference to approve these changes and to empower the new Board of Examiners to make similar minor changes when necessity demands.

Japanese Language School

The Japanese Language School reported through Mr. Gilbert Bowles of the Board of Directors. The following recommendation was presented by Mr. Galen M. Fisher, and adopted: We recommend that the missions place their pupils in the Language School under the direction of the Director of the School with reference to their practice work outside of the School.

Tokyo Grammar School

The report on the Tokyo Grammar School for Foreign Children was presented by the Rev. E. T. Iglehart. A report was also received on the Canadian Methodist Academy at Kobe, through Rev. C. J. L. Bates. It was voted that the Conference reiterate its action of last year, endorsing the appeal of the trustees of Tokyo Grammar School, for a grant of 10,000.00 *yen* from the Mission Boards concerned.

It was voted to request the Nominating Committee to bring in nominations for a Visiting Committee, who should visit the

Canadian Methodist Academy at Kobe, inspect the School and make a report for the next session of this Conference.

The afternoon session closed at 5.30, with prayer by the Rev. J. C. Davison, D.D.

Evening Session

The evening session opened at 7 p.m., with a hymn, and the Conference uniting in repeating the Apostles' Creed, followed by prayer by the Rev. R. E. McAlpine, D.D.

Publicity

The report of the Publicity Committee was presented by Dr. S. H. Wainright. The Committee also presented the following recommendations: That the matter of investigating and reporting upon the means, methods and results of newspaper evangelism be referred to the incoming Publicity Committee, for fuller study of the question, and to report at the next Conference of the Federated Missions. The recommendation was adopted.

Japan Evangelist

Rev. C. W. Iglehart of the Evangelist Board presented the financial statement of "The Japan Evangelist," showing that the year closes without deficit.

Mr. G. M. Fisher, editor-in-chief, presented a further statement from the Board of Editors.

Christian Movement

The editor and publisher of The Christian Movement, Rev. J. L. Dearing, D.D., presented his report for the 1915 edition.

The following resolution was then presented by Rev. A. Oltmans, D.D. and adopted: Whereas, the resignation of the Rev. J. L. Dearing, D.D., as Secretary of the Conference of Federated Missions and editor-in-chief of The Christian Movement, is necessitated by his departure for America on furlough in the near future, be it resolved: First, that this Conference hereby expresses its deep appreciation of the excellent services rendered by Dr. Dearing during his several consecutive terms of office, and that we highly value the efficiency which by his painstaking efforts has been brought into the workings of the Federated Missions. Second, that we gratefully recognize the courtesy and generosity of the American Baptist Mission in allowing so much of the valuable time and energy of Dr. Dearing to be devoted to the work represented in this Conference.

Statistics

The report of the Committee on Statistics was presented by the Rev. H. M. Landis.

Nominating Committee

The report of the Nominating Committee was presented by the Rev. S. Heaslett, chairman. It was voted that the Secretary be empowered to cast the ballot of the Conference for four officers, whose names were presented by the Nominating Committee, resulting in the election of Rev. A. Oltmans, D.D., Chairman, Rev. A. D. Berry, D.D., Vice-Chairman, Rev. D. R. McKenzie, D.D., Secretary, Rev. H. K. Miller, Treasurer.

It was voted that the committees as nominated become the committees of the Conference of Federated Missions for the ensuing year.

Election of Nominating Committee

The following were elected as Nominating Committee for the coming year: Captain L. W. Bickel, Rev. C. J. L. Bates, Rev. J. C. Robinson, Rev. J. C. Mann, Rev. P. S. Mayer. The election was by ballot.

Recommendations of Executive Committee

It was voted on recommendation of the Committee to rescind the action taken by the Conference of 1908, granting to members of the Conference free copies of THE CHRISTIAN MOVEMENT. It was voted that action be taken to secure permanent office accommodations in the Y.M.C.A. headquarters building. It was voted that the question of publishing reports be referred to a committee consisting of the Secretary of the Conference, the editor-in-chief of the "Evangelist" and the editor of THE CHRISTIAN MOVEMENT.

Survey and Occupation

The following recommendations from the Committee on Survey and Occupation were endorsed: First, we recommend that the first week of February be made a time of special prayer for the village work in general. Second, we recommend that every evangelistic missionary and as many others as possible endeavour to begin work in at least one new village during the coming year, following the lines of division of territory arranged two or three years ago. Third, we recommend that theological schools be urged, definitely and persistently, to present to their students the needs and opportunities of village evangelization, and in every possible way endeavour to inspire in them the desire for missionary service among this portion of their countrymen. Fourth, we recommend that since the rural situation calls for an energetic and systematic use of simple Christian literature and adapted to the needs of the people, that this need should be carefully studied and steps taken to bring into existence appropriate literature in sufficient quantity and variety; and that this matter be referred to the Christian

Literature Society. Fifth, we recommend that the Conference of Federated Missions through its Executive approach the Federation of Churches requesting the co-operation of that body in securing a division of territory that will prevent overlapping in the presentation of rural work.

After discussion of the report of the Committee on Survey and Occupation, Mr. W. M. Vories was given opportunity to present an explanation, in which he referred to certain criticisms which have appeared in the columns of the "Omi Mustard Seed."

Day of Prayer Schools

It was moved and seconded that the day appointed by the Student Volunteer Movement be adopted as a Day of Prayer for schools and students in Japan. Adopted.

Thanksgiving Festival

It was moved and seconded that the Executive Committee bring to the consideration of the Japanese Federation of Churches the suggestion that *Niiname-sai* be observed by the Christian churches as a Thanksgiving Harvest Festival. Adopted.

Vote of Thanks

It was voted that the thanks of the Conference be extended to the Business Committee, Messrs. Bates and Hassell, and to the Minute Secretary, Rev. W. G. Seiple, for their helpful services during the Conference.

It was voted that the Minutes of the Sessions be referred to the Executive Committee for reading and approval.

After brief remarks by the retiring Chairman, Rev. J. Cooper Robinson, the Conference sang the hymn, "Blest be the tie that binds." Prayer was offered by Drs. Pettee and Spencer, followed by the benediction by the chairman; and the Conference adjourned at 10.05 p.m.

Lunches were provided in the basement of the church during the two days of the Conference by a Committee of missionary ladies, under the chairmanship of Mrs. W. D. Cunningham, assisted by the Conference Treasurer, Rev. H. K. Miller. This proved the most satisfactory arrangement as to means that has yet been tried. The ladies were voted a very cordial vote of thanks at the luncheon on Thursday.

APPENDIX II

I—JAPAN CONTINUATION COMMITTEE CONSTITUTION

ART. I. NAME.—The name of the Committee shall be the Japan Continuation Committee.

ART. 2. GENERAL PRINCIPLES.—The Committee may confer, investigate, give counsel, and take other action regarding matters of common concern to the Federation of Churches, the Conference of Federated Missions in Japan, and such other bodies as may be represented in the membership of the Committee: but no action shall be taken touching upon the independence of the bodies represented, or upon ecclesiastical principles or questions of Christian doctrine.

ART. 3. SPECIFIC FUNCTIONS.—1. To maintain relations of mutual helpfulness with the Edinburgh Continuation Committees of India, China and other countries.

2. To arrange for the holding of National Conferences of Christian workers in the future when the holding of such Conferences shall be deemed advisable.

3. To consider and advise regarding matters referred to it by the Federation of Churches, the Conference of Federated Missions, or other Christian bodies in Japan.

4. To make careful inquiry, by special committees or otherwise, regarding matters germane to its functions; and, when deemed advisable, to make public the reports or findings adopted.

5. To promote co-operation among the various Christian agencies in Japan.

6. To serve as a Committee of Reference or Arbitration when so requested by the parties directly interested.

7. To make representations regarding the sentiment of the Christian community in Japan, or to give to it public expression.

ART. 4. MEMBERS.—Fifteen members shall be appointed by the Federation of Churches in Japan, and fifteen by the Conference of Federated Missions, and these thirty members shall appoint, or cause to be appointed, additional members not to exceed fifteen.

Members shall be appointed to serve for three years, but those first appointed shall be divided by lot into three classes, one to serve for one year, one for two, and one for three years.

ART. 5. OFFICERS.—The officers shall be a Chairman and vice-Chairman, a Japanese and an English Secretary and an English Treasurer.

Ordinarily the election of officers shall take place at the close of the stated meeting, subject to re-election. The term of all officers shall be for one year.

ART. 6. EXECUTIVE COMMITTEE.—The Continuation Committee shall

appoint an Executive Committee of ten members, including the chairman and vice-chairman, and also the secretaries, if they are members of the Continuation Committee. A secretary who is not a member of the Continuation Committee shall sit as a corresponding member of the Executive Committee. The functions of the Executive Committee shall be as follows:—

a. To transact the ordinary and necessary business of the Continuation Committee.

b. To carry out such special measures as may be referred to it by the Continuation Committee.

c. To prepare a report of the work of the Continuation Committee to be presented to that Committee at its stated meeting.

The Executive Committee shall also send a copy of the minutes of all its meetings to each member of the Continuation Committee.

ART. 7. MEETINGS.—A stated meeting of the Continuation Committee shall be held once a year, the time and place ordinarily to be determined by the Executive Committee.

Special meetings shall be held at the call of the Executive Committee, or at the request of ten members.

Twenty days' notice in writing shall be given of all meetings of the Continuation Committee.

A majority of its members shall constitute a quorum for both the Continuation Committee and the Executive Committee.

Ordinarily meetings of the Executive Committee shall be held quarterly. When necessary special meetings shall be held at the call of the chairman.

ART. 8. AMENDMENTS.—Notice having been sent to all the members of the Committee one month previously, this Constitution may be amended by a two-thirds vote of those present at an Annual Meeting.

II—OFFICERS AND COMMITTEES

Chairman,	Rev. K. Ibuka, D.D.
Vice-Chairman,	Rev. D. R. McKenzie, D.D.
Japanese Secretary,	Rev. K. Matsuno.
Foreign Secretary,	Mr. G. M. Fisher.
Treasurer,	Gilbert Bowles.

EXECUTIVE COMMITTEE

Rev. K. Ibuka, D.D., (Chairman,) Gilbert Bowles, Mr. G. M. Fisher, Rev. T. Harada, LL.D., Rev. S. Heaslett, Bishop Y. Hiraiwa, Rev. K. Matsuno, Rev. D. R. McKenzie, D.D., Rev. T. Miyagawa, Rev. M. Uemura.

STANDING COMMITTEES

CHRISTIAN EDUCATION.

Rev. K. Ibuka, D.D., (Chairman) Hon. S. Ebara, Rev. T. Harada, LL.D., Rev. D. R. McKenzie, D.D., Rev. S. Motoda, Ph.D., Rev. A. K. Reischauer, D.D., Rev. M. Takagi, D.D., Mrs. F. Yamawaki.

Social Conditions.

Hon. S. Ebara (Chairman), Gilbert Bowles, Rev. A. K. Faust, Ph. D., Mr. G. M. Fisher, Miss U. Hayashi, Mr. K. Matsutomi, Rev. S. Motoda, Ph. D., Miss A. C. Macdonald, Mr. Nakatsu, Mr. Namaye, Rev. J. H. Pettee, D.D., Rev. J. C. Robinson, Mr. S. Shiga, Mr. S. Takagi, Mr. Tomioka, Col. G. Yamamuro.

Committee on Translation of Constitution into Japanese.

Drs. Harada, Takagi and Chiba.

Committee on Publication of Japanese Year Book.

Drs. Dearing, Uemura and Takagi.

Committee on Relation of Union Institution to Home Boards.

Rev. K. Ibuka, D.D., (Chairman), Messrs. Bowles, Heaslett, McKenzie, Miyagawa, Uemura.

Committee on Efficiency.

Rev. T. Harada, D.D., and Mr. G. M. Fisher.

III—MEMBERS OF THE CONTINUATION COMMITTEE

1.—ELECTED BY THE FEDERATED MISSIONS

Term Expiring in 1917.

Bowles, Mr. Gilbert, Friends' Mission, Tokyo.
Fulton, Rev. G. W., D.D., Presbyterian Mission, Osaka.
Harris, Rev. Bishop M.C., D.D., Methodist Episcopal, Seoul.
McKenzie, Rev. D.R., D.D., Canadian Methodist Mission, Tokyo.
Van Dyke, Rev. E. H., D.D., Methodist Protestant, Nagoya.

Term Expiring in 1918.

Brown, Rev. C. L., D.D., Lutheran Mission, Kumamoto.
Imbrie, Rev. William, D.D., Presbyterian Mission, Tokyo.
Heaslett, Rev. S., Church Missionary Society, Tokyo.
Hodges, Miss Olive I., Methodist Protestant Mission, Yokohama.
Buchanan, Rev. W. C., Presbyterian Church in U.S.A., (South) Mission, Nagoya.

Term Expiring in 1919.

Axling, Rev. William, American Baptist Foreign Mission Society, Tokyo.
Fisher, Mr. G. M., Young Men's Christian Association, Tokyo.
Hamilton, Rt. Rev. Bishop, H. J., D.D., Missionary Society of Church of England in Canada, Nagoya.
McCoy, Rev. R. D., Churches of Christ Mission, Tokyo.
Rowland, Rev. G. M., D.D., American Board Mission, Sapporo.

2.—ELECTED BY THE FEDERATION OF CHURCHES

Term Expiring in 1916.

Ishikawa, Rev. K., Churches of Christ, Tokyo.
Kaifu, Rev. C., Friends' Mission, Tokyo.
Kozaki, Rev. H., D.D., Kumiai, Tokyo.
Miyagawa, Rev. S., D.D., Nihon Methodist Kyokwai, Tokyo.

Term Expiring in 1917.

Okazaki, Rev. Y., United Brethren in Christ, Tokyo.
Tada, Rev. S., Nippon Kirisuto Kyokwai, Kochi.
Takagi, Rev. M., D.D., Nihon Methodist Kyokwai, Tokyo.
Tayama, Rev. M., Evangelical Association, Tokyo.
Uemura, Rev. M., Nippon Kirisuto Kyokwai, Tokyo.

Term Expiring in 1918.

Chiba, Rev. Y., LL.D., Baptist, Tokyo.
Harada, Rev. T., D.D., Kumiai, Kyoto.
Hiraiwa, Rev. Bishop Y,, D.D., Nihon Methodist Kyokwai, Tokyo.
Ibuka, Rev. K., D.D., Nippon Kirisuto Kyokwai, Tokyo.
Inanuma, Rev. I., Methodist Protestant, Yokohama.

3.—CO-OPTED MEMBERS

Term Expiring in 1916.

Cecil, Rt. Rev. Bishop, D.D., S.P.G. & C.M.S. Mission, Tokyo.
Ebara, Hon. S., Nihon Methodist Kyokwai, Tokyo.
Imai, Rev. H., D.D., Nippon Sei Kokwai, Tokyo.
Macdonald, Miss A. Caroline, Young Woman's Christian Association, Tokyo,
Matsuno, Rev. K., Christian Church, Tokyo.

Term Expiring in 1917.

Wainright, Rev. S. H., D.D., Christian Literature Society, Tokyo.
Yamamuro, Col. G., Salvation Army, Tokyo.

Term Expiring in 1918.

Motoda, Rev. S., Ph. D., Nippon Sei Kokwai, Tokyo.
Takagi, Mrs. S., Kumiai, Osaka.
Kawai, Miss Michi, Nippon Sei Kokwai, Tokyo.
Uzawa, Hon. F., Nippon Kirisuto Kyokwai, Tokyo.

APPENDIX III

EVANGELISTIC CAMPAIGN COMMITTEE

Chairman of the full Committee, Rev. K. Ibuka, D.D., Vice-Chairman, Rev. Bishop Y. Hiraiwa, D.D.
Japanese Secretary, Rev. K. Matsuno.
Foreign Secretary, Rev. John L. Dearing, D.D.
Japanese Treasurer, Mr. A. Kikuchi.
Foreign Treasurer, Rev. John L. Dearing, D.D.
Kuanto or Eastern Committee. Rev. M. Uemura, (Chairman), Messrs. Hiraiwa, Kozaki, Ibuka, Matsuno, Kikuchi, Yuasa, Buncombe, Draper, McKenzie, Wainright, Dearing.
Kwansei or Western Committee.—Rev. T. Miyagawa, (Chairman), Messrs. Fukada, Hori, Kuwada, Makino, Nakamura, Takagi, Hager, G. W. Fulton.

FINANCE COMMITTEE OF EVANGELISTIC COMMITTEE

Rev. H. Kozaki, D.D., (Chairman), Messrs. Matsuno, Nakamura, Kikuchi, Shimidzu, S. Takagi, Yuasa, Uemura, Miyagawa, Buncombe, Dearing, Fulton, McKenzie, Pedley.

APPENDIX IV

CHRONOLOGY OF THE CHRISTIAN MOVEMENT IN JAPAN

By E. W. Clement

This is an expansion of a contribution to the Tenth Annual Issue (1912). It is an attempt to "set forth in order" of time important events in the history of the Christian movement, in both feudal and modern Japan. It also includes the time-setting of "secular" events which had a bearing, more or less direct, upon the Christian movement. Of course, in this latter case, it is somewhat difficult to draw the line; but it is intended that only the most significant secular events be included. If there are any errors, the correction thereof, as well as any suggestions of improvement, will be welcomed by the compiler.

1542. First European (Portuguese) arrive.
1549. Francis Xavier landed at Kagoshima, Aug. 15.
1563. First Christian *Daimyo* (Lord), Sumitada, baptized.
1573-1583. Nobunaga persecuting Buddhists and favouring Catholics.
1582-1590. First Japanese Christian embassy to Spain and Rome.
1587-1598. Hideyoshi's persecutions of Christianity.
1597. The "Twenty-six Martyrs" suffered death at Nagasaki, Feb. 5; canonized in 1862 by Pope Pius IX.
1600. Arrival of first Dutch ship with Will Adams.
1612-1638. Persecutions.
1613-1620. Date's embassy to the Pope.
1614. Decree against Christianity.
1622. The "Great Martyrdom" at Nagasaki, Sept. 10.
1633. "Torment of the Fosse" introduced.
1637-1638. Shimabara Rebellion.
1638. Japan closed, by Iyemitsu's edict.
1640. Anti-Christian edict.
1708-1715. Father Sidotti in Japan.

1827. Collection at prayer-meeting in Brookline, Mass., U.S.A., "for mission work in Japan."
1846-1854. Bettelheim in Loo Choo Islands.
1853. Commodore Perry's arrival,
1854. Perry's treaty of peace and amity.
1855. Wakasa picked up Dutch Testament in Nagasaki Harbor.
1856. Townsend Harris, first foreign Consul (U.S.) in Shimoda.
1857. Harris first foreign official received in audience by *Shogun* in Yedo.
1858. Harris's treaty of trade and commerce.
1859. First Protestant missionaries (Liggins, Williams, Brown, Hepburn, Simmons, Verbeck) arrived.
First Catholic missionaries arrived.
1862. First Protestant Church in Japan, at Nagasaki.
1863. Emperor ratifies foreign treaties.
1864. First baptism,—of Yano.
First Christian Tract (Hepburn's).
1865. Dedication of Roman Catholic Cathedral at Nagasaki; "Finding of the Christians," March 17.
1867. Hepburn's Dictionary. Fukuzawa's school named *Keio-gijiku* (now University).
Mutsuhito became Emperor.
1867-1893. Persecution of Roman Catholics.
1868. Restoration, or Revolution. Anti-Christian edicts renewed. Baptism of Sawabe, *et al.* Greek Church.
1869. Emperor's Charter Oath.
Yedo made capital and named Tokyo.
First single lady missionary (Miss Mary Kidder, later Mrs. E. R. Miller, who died in 1911).
First mission school, Tokyo, by C. Carrothers.
First American Board Missionary (Dr. D. C. Greene).
First C.M.S. Missionary (Ensor).
Two Japanese women baptized.
1870. Girls' classes, afterwards Ferris Seminary, Yokohama.
1871. Feudalism abolished.
First Scripture portion (Matthew) printed by Goble.
1871-1873. Iwakura embassy to America and Europe.
1872. First Japanese Church, in Yokohama.
First Christian public meeting, in Uyeno Park, Tokyo.
First missionary conference, in Yokohama.
Women's Union Mission Home, Yokohama.

First newspaper.—Black's *Nisshin Shinjishi.*
First railway, between Tokyo and Yokohama.
Beginning of what became later the Imperial University, Tokyo.

1873. Gregorian calendar from Jan. 1.
Removal of anti-Christian edict boards (Feb. 19).
First Japanese Sunday School, Kobe.
First Missionary of Amer. Bapt. Miss. Union (Dr. Nathan Brown).
First Baptist Church, Yokohama.
First Japanese Church in Tokyo.
Cochran and Macdonald, Canadian Methodist pioneers.
Correll, Davison, Harris (now Bishop), Maclay and Soper, first missionaries Amer. M.E. Church.
Shaw and Wright, first S.P.G. missionaries.

1874. First ordination of a Japanese Christian (Neeshima in U.S.A.)
Dr. S. R. Brown's theological class; "Yokohama Band."
First *Kumi-ai* (Congregational) Church (Kobe and Osaka).
Graham Seminary, later *Joshi Gakuin*, Tokyo.
Boys' classes, later *Rikkyo Gakko* (now American Episcopal University), Tokyo.
American Tract Society began work in Japan.
Davidson, Faulds and Waddell, first U.P. missionaries.
Seamen's Mission began work.

1875. First Christian paper (weekly): *Shichi-ichi Zappo.*
Episcopal Girls' School, Osaka.
First Christian hospital, Tokyo.
First Methodist Church, Tokyo.
Doshisha, Kyoto.
Kobe College.
Baptist Girls' School, Tokyo.
Scotch Bible Society.
Saga Rebellion.

1876. Sunday made official holiday.
Doshisha Girls' School, Kyoto.
"Kumamoto Band."
First Baptist Church, Tokyo.
Evangelical Association.
American Bible Society.
British Bible Society.

London Religious Tract Society.
1877. "Sapporo Band."
First ordination of Japanese Christian (Sawayama) in Japan.
Satsuma Rebellion.
Union Theological Seminary, later *Meiji Gakuin*, Tokyo.
Ichi Kyokai (Presbyterian and Reformed Church).
J. B. Hail, first Cumberland, Pres. missionary.
1878. Evangelical Alliance.
Baikwa Girls' School, Osaka.
1879. Dr. Nathan Brown's New Testament.
Kwassui Girls' School, Nagasaki.
White, first Eng. Bapt. missionary.
Gring, first German Ref. missionary.
1880. Committee's New Testament.
First Japanese Y.M.C.A.
Christian mass meeting, Tokyo.
Meth Prot. work began.
Yokohama Specie Bank.
Prefectural Assemblies.
1881. Announcement of Constitutional Government.
Batchelor began his work among the Ainu.
1882. *Aoyama Gakuin*, Tokyo.
Akasaka Hospital, Tokyo.
Waseda University, Tokyo.
Scripture Union.
Lectures by Joseph Cook.
Bank of Japan.
Osaka Shosen Kaisha.
1883. Second Missionary Conference, in Osaka: Revival.
Disciples of Christ began work.
1884. Buddhism and Shinto disestablished.
English introduced into schools.
Toyo Eiwa Gakko, Tokyo.
Baptist theological classes, Yokohama.
1885. Society of Friends,—Cosand.
Presbyterian Church, South.
German and Swiss Miss. Soc'y.
Nippon Yusen Kaisha.
1886. Women's Christian Temperance Union.
Miyagi Girls' School, Sendai.
Revivals in Sendai, Kyoto, etc.
Hakuaisha became Red Cross Society.

Social Reform work.
Meth. Church, South.

1887. *Tohoku Gakuin*, Sendai.
Girls' School, Hiroshima.
Sei-Kokai (Japanese Episcopal Church).
Okayama Orphanage.
Nurses' Training School, Kyoto.
American Christian Convention.
Unitarian embassy.

1888. Committee's Old Testament.
Bishop Poole's School, Osaka.
Kwansei Gakuin, Kobe.
Revivals in Oita and Hawaii.

1888-1889. Visit of Col. Olcott, theosophist.

1889. Promulgation of Constitution.
Local self-government for cities, towns and villages.
Y.M.C.A.—Wishard and Swift.
First Summer School, Kyoto.
South Bapt. Convention.
Canadian Episcopal.

1890. Imperial Rescript on Education.
First Session of Imperial Diet, with a Christian (Nakajima) as speaker of the Lower House.
Universalist Mission.

1891. Greek Cathedral, Tokyo.
Scandinavian Alliance.
Baptist work in Liu Kiu.

1892. "Father Endeavor" Clark.
Lutheran Missions.

1893. Japanese Christian Endeavor.

1894. Silver Wedding of Emperor and Empress.

1894-1995. War with China: Bible distribution; Christian Chaplains.

1895. Baptist Academy, Tokyo.
Rescue Work for Girls.
Salvation Army.
United Brethren.
Christian Missionary Alliance.
Miss Riddell's Leper Asylum, Kumamoto, dedicated.

1896. Tidal wave in Northern Japan.
John R. Mott in Japan.
Seventh Day Adventists.

1897. Freedom of press and of public meeting.

1898. National Temperance League.

Japan Book and Tract Society.
1899. New treaties on terms of equality went into effect.
Japan wide open and admitted to comity of nations.
Instruction of Minister of Education.
Crusade against social evil.
Fukuin Maru (Gospel Ship).
1900. Christian Educational Convention, Tokyo.
"Boxer Troubles" in China: Japan allied with Christendom.
Third Missionary Conference, Tokyo.
Miss Tsuda's English Normal School.
Crown Prince married.
1901. Woman's University, Tokyo.
Taikyo Dendo Revival.
Oriental Missionary Society.
1902. Anglo-Japanese Alliance.
First Session Standing Committee Co-operating Missions.
1903. Union Christian Hymnal.
Osaka Exposition.
Free Methodists.
1904. Young Women's Christian Association.
Shingakusha (Theological School), Tokyo.
1904-1905. Russo-Japanese War.
Y.M.C.A. army work: hospital work.
Conference of Religions.
1905. Anti-peace riots, Tokyo.
Anglo-Japanese Alliance renewed.
1906. Japan Peace Society.
1907. World's Student Christian Federation, in Tokyo.
General Booth's visit.
National S.S. Association.
Japan Methodist Union: Pres. Honda Bishop.
1908. Americo-Japanese Entente.
1909. Semi-Centennial Christian Conference, Tokyo.
1910. Grand Sunday School rally.
Annexation of Korea.
1911. Federation of Churches.
Anglo-Japanese Alliance renewed (for 10 years).
1912. Conference of Three Religions (Buddhism, Christianity and Shinto).
Death of Bishop Honda: Dr. Hiraiwa Bishop.
Mr. Ebara appointed member of House of Peers by Emperor.

Doshisha University licence.
Death of Emperor Mutsukito, posthumously named Meiji Tenno.
Accession of Yoshihito,
End of *Meiji* Era; beginning of *Taisho* (Great Righteousness) Era.
Suicide of General and Countess Nogi.

1912-1913. Korean Conspiracy Trial.

1913. Visits of Drs. H. W. Mabie, C. R. Henderson and John R. Mott.

1914. Sakurajima eruption.
Famine in Northern Japan.
Death of Empress-Dowager.
Naval scandal.
Okuma Cabinet.
European war.
Japan takes Tsingtao from Germany.
Union Evangelistic Campaign (for 3 years).

1915. Amnesty to condemned Koreans.
Visit of Dr. Shailer Mathews as fraternal delegate of the American Church Federation.
Japan's demands on China.
Coronation, or Enthronment Ceremonies.

1916. Visit of Russian Grand Duke Mikhailovitch.
Visit of Archbishop Petrelli, the Pope's legate.

APPENDIX V

TABLE OF SESSIONS OF THE DIET

By Ernest W. Clement

ELECTION	SESSION	OPENED	SUSPENDED	REOPENED	DISSOLVED	CLOSED
July 4, 1890	1	Nov. 29, 1890				Mar. 8, 1891
	2	Nov. 26, 1891			Dec. 25, 1891	
*Feb. 15, 1892	3	May 6, 1892	May 16	May 23		June 15, 1892
	4	Nov. 29, 1892	Jan. 23, 1893	Feb. 7		Mar. 1, 1893
	5	Nov. 28, 1893	Dec. 19	Dec. 29[1]	Dec. 30, 1893	
*Mar. 1, 1894	6	May 15, 1894			June 2, 1894	
*Sept. 1, 1894	7	Oct. 15, 1894				Oct. 22, 1894
	8	Dec. 24, 1894				Mar. 27, 1895
	9	Dec. 28, 1895	Feb. 15, 1896	Feb. 25		Mar. 29, 1896
	10	Dec. 25, 1896				Mar. 25, 1897
	11	Dec. 24, 1897			Dec. 25, 1897	
*Mar. 15, 1898	12	May 19, 1898	June 7	June 10	June 10, 1898	
*Aug. 10, 1898	13	Dec. 3, 1898				Mar. 10, 1899
	14	Nov. 22, 1899				Feb. 24, 1900
	15	Dec. 25, 1900	Feb. 27, 1901	Mar. 10		Mar. 25, 1901
	16	Dec. 10, 1901				Mar. 10, 1902
Aug. 10, 1902	17	Dec. 9, 1902	Dec. 16	Dec. 28	Dec. 28, 1902	

*Mar. 1, 1903	18	May 12, 1903	May 21	May 23		June 5, 1903
	19	Dec. 10, 1903			Dec. 11, 1903	
*Mar. 1, 1904	20	Mar. 20, 1904				Mar. 30, 1904
	21	Nov. 30, 1904				Feb. 28, 1905
	22	Dec. 28, 1905				Mar. 28, 1906
	23	Dec. 28, 1906				Mar. 28, 1907
	24	Dec. 28, 1907				Mar. 27, 1908
May 15, 1908	25	Dec. 25, 1908				Mar. 25, 1909
	26	Dec. 24, 1909				Mar. 24, 1910
	27	Dec. 23, 1910				Mar. 23, 1911
	28	Dec. 27, 1911				Mar. 26, 1912
May 15, 1912	29	Aug. 23, 1912				Aug. 26, 1912
	30	Dec. 27, 1912	Jan. 21, 1913	Feb. 4		Mar. 27, 1913
	31	Dec. 26, 1913				Mar. 26, 1914
	32	May 5, 1914				May. 8, 1914
	33	June 22, 1914				June.29, 1914
	34	Sept. 4, 1914				Sept. 10, 1914
	35	Dec. 7, 1914			Dec. 25, 1914	
*Mar. 25, 1915	36	May 20, 1915				June 10, 1915

* Special.

1. On December 29th, there was a second suspension for fourteen days, but on the next day dissolution was announced.

The first date is that of the formal opening ceremony, and the last date is that of the formal closing ceremony, in the cases where the session "died a natural death."

It may be profitable to examine this table, for it throws considerable light on various points and shows graphically the progress made in twenty-five years. It is instructive to note that, during the first decade (1890-1900), there were fourteen sessions (of which of course four were special); five cases each of suspension and dissolution, the latter of which necessitated five special elections; that no House was permitted to serve out its full term of four years, except the one which was elected in August, 1898, and ran over into the next period. That period we shall make a half decade (1900-1905), during which there were seven sessions (two special ones); three cases and two of dissolution; the latter of which necessitated two special elections; and one House, elected in March, 1904, served out its full term, almost all of which was in the next period. On the other hand, during the last decade (1905-1915), there were fifteen sessions (five special ones), with only a single suspension and a single dissolution and one special election. And the last dissolution, on Dec. 25th, 1914, was really in the interests of Constitutionalism. In fact, as one looks down the Table of Sessions of the Diet for 12 years (from 1903 to 1915), he cannot help noticing one of the most significant proofs of the progress of Constitutionalism in Japan. And to look at that Table for the last decade (1905-1915) is even more instructive, as the blanks in the columns for election, suspension and dissolution are evident. In spite of the fact that the longer tenure of the members of the House of Representatives was often gained by unholy alliance with the administration, on the whole, there is good reason for encouragement over the general progress of representative institutions in Japan.

APPENDIX VI

RUSSIAN ORTHODOX CHURCH IN JAPAN*

By K. Ishikawa (translated by S. Ono)

There has been no special change in the evangelical work of the Russian Orthodox Church in Japan, as compared with the preceding year. There has been some improvement in the Tokyo district, but little change in Kyushu and Tokaido. Some results have been gained in the Hokkaido and North-east.

There are forty-seven ordained men working in the Mission, including one Russian missionary, Bishop Sergie. There are thirty-seven presbyters and nine diaconates. There are also 119 Japanese evangelists.

During last year 981 were baptized. This is about the same as during the preceding year. The present total membership of the church is 35,468.

In the theological school of the church in Tokyo there are seventy-eight students, and fifteen teachers. During the year just ended, there were ten graduates, who took orders.

There is one girls' school in Kyoto and one in Tokyo. They are of the same standard as girls' high schools. The students of those two schools number 111, and the teachers eighteen.

The church is making an effort to encourage Sunday Schools, but the result is not very satisfactory. There are 2,737 enrolled, of whom 1,450 are sons and daughters of church members, the rest are un-Christian children. The Sunday School at Surugadai, Tokyo, is attended by seventy to ninety. Special Sunday services are held for the Sunday School. The children read the Bible, and sing hymns. Adult church members do not join this service. They attend a different service held in the main chapel.

There are at present 267 churches, of which 176 have chapels, and twelve have church buildings.

The offerings from the country church members in aid of the

* Report received too late to appear in its proper place on page 139.

fund for clergymen's monthly salaries was 4,012.40 *yen*, and for the church expenses 12,435.28 *yen*, total 16,447.68 *yen*. The total property of the churches in the country (Tokyo, Osaka, Kyoto, Matsuyama and Sendai cathedrals excepted) is valued at 214,552.00 *yen*.

The contribution received from the Mission Bureau and the Mission Association is about 80,020.00 *yen* yearly.

Since last year however the Russian people are giving attention to the relief of the soldiers, charitable institutions and the religious work at home, rather than to the evangelistic campaign abroad. The contributions for Japan have therefore decreased noticeably. There has, however, been no change in the fixed yearly budget, and therefore no contraction of the work of the church has been made, nor is it necessary as yet.

The present great war in Europe does not appear to us to be hindering the religious undertaking in Japan.

From the headquarters in Tokyo of our church three itinerant preachers are every month being sent out to the country churches. Everywhere they are listened to by large audiences. The expenses of religious work in Japan are increasing each year, and both the mission work and the publication work are heavy burdens, but we believe the future of the Christian mission work in Japan is full of hope.

If Japan is not converted to Christianity, the hope of the nation will fail of its object. This fact is recognized by even the educated people, who are not Christians themselves.

We therefore pray that the religious spirit of the nation may be deepened, and at the same time we hope our foreign brethren will give us help in the propagation of Christianity in Japan.

APPENDIX VII

KOREA

OFFICERS OF THE COUNCIL 1915-1916

Chairman	L. B. Tate.
Vice-Chairman...	W. C. Swearer.
Secretary	W. G. Cram.
Treasurer	F. M. Brockman.
Statistician	Miss Katherine Wambold.

COMMITTEES

Executive.—N. C. Whittemore, J. N. McKenzie, W. C. Swearer, R. A. Hardie, A. R. Ross, Eugene Bell.

Arrangements.—J. R. Moose, E. W. Koons, J. Hobbs.

Rules and By-Laws:—
1916. J. D. Van Buskirk, A. R. Ross.
1917. R. E. Winn, J. L. Gerdine.
1918. W. M. Clark, G. Engel.

Publications:
1916. W. D. Reynolds, E. H. Miller.
1917. W. G. Cram, C. S. Deming.
1918. Robt. Grierson, D. M. Lyall.

Union Hymn-Book:—
G. Engel.
W. F. Bull.
A. Pieters.
Robt. Grierson.
W. C. Swearer.
D. A. Bunker.
M. B. Stokes.

Legal:—
1916. H. G. Underwood, S. A. Moffett.
1917. D. A. Bunker, L. O. McCutchen.
1918. J. L. Gerdine, A. F. Robb.

Audit:—T. Hobbs, F. M. Brockman.

Language School:—M. B. Stokes, W. D. Reynolds, C. F. Bernheisel, E. M. Cable.

Fraternal Delegate to Tokyo:—H. G. Underwood.

Business Manager of Publications:—Gerald Bonwick.

Editor of Korea Mission Field:—A. F. DeCamp.

Editor of Prayer Calender:—Gerald Bonwick.

Associate Editor "Christian Movement:"—W. G. Cram.

Council's Representative on the Executive Committee of the Sunday School Association:—Gerald Bonwick.

Committee on Exhibit:—J. Y. Crothers, C. T. Collyer, E. M. Cable, A. F. Robb, J. N. McKenzie, C. H. Pratt.

Editorial Board Union Newspaper:—J. G. Holdcroft, M. L. Swinehart, J. L. Gerdine, E. M. Cable, G. Bonwick, Robt. Grierson, D. M. Lyall, W. G. Cram.

Christmas Season of Prayer and Bible Study:—W. L. Swallen, J. L. Gerdine, C. D. Morris, W. D. Reynolds, D. M. Lyall, A. R. Ross.

JAPAN MISSIONARY DIRECTORY
June, 1916

All communications concerning the Directory should be addressed to the Editor of Directory, Kyo Bun Kwan, Ginza, Tokyo, Japan.

LIST OF MISSION BOARDS AND CHURCHES

With names of Secretaries on the Field

JAPAN

1.—A.B.F.M.S. —American Baptist Foreign Mission Society, C. H. Ross.

2.—A.B.C.F.M. —American Board of Commissioners for Foreign Missions, Otis Cary.

3.— A.B.M. —Australian Board of Missions, (Anglican).

4.— A.C.C. —American Christian Convention, E. K. McCord.

5.— A.E.C. —Episcopal Church, U.S.A.
North Tokyo Diocese, Bishop McKim.
Kyoto Diocese, Bishop Tucker.

6.— B.S. —Bible Societies.

A.B.S. —American Bible Society, Dr. H. W. Schwartz.

B.B.S. —British and Foreign Bible Society
—National Bible Society, Scotland } F. Parrott.

7.— C.C. —Church of Christ (Disciples), W. H. Erskine.

8.— C. of E. —Church of England. (No Mission Board).

9.— C.M.A. —Christian Missionary Alliance, A. E. Lucas.

10.— C.M.S. —Church Missionary Society :—
Hokkaido Mission, D. M. Lang.
Central Japan Mission, S. Heaslett.
Kyushu Mission, J. Hind.

11.— E.A. —Evangelical Association, Paul S. Mayer.

12.— F.M.C. —Free Methodist Church, Mrs. A. M. Youngren.

13.— G.E.P.M. —General Evangelical Protestant Missionary Society, (German and Swiss), E. Schroeder.

14.— H.F.M. —Hepzibah Faith Mission, Miss A. Glenn.

15.— J.E.B. —Japan Evangelistic Band, Paget Wilkes.

16.— J.B.T.S. —Japan Book and Tract Society, Geo. Braithwaite.

17.— K. —Kumiai Kyokwai.

18.—Luth. (A.) —Evangelical Lutheran Mission, including (1) Evangelical Lutheran Church, United Synod, South (U.S.A.); (2) United Danish Evangelical Lutheran Church of America ; (3) General Council (U.S.A.), F. D. Smith.

(B.) —Finnish Lutheran Gospel Association of Finland, D. Minkkinen.

19.— M.C.C. —Methodist Church of Canada.

20.— M.E.C. —Methodist Episcopal Church, East Japan Mission, E. T. Iglehart, West Japan Mission, F. N. Scott.

21.— M.E.C.S. —Methodist Episcopal Church, South, W. K. Matthews.

22.— M.P.C. —Methodist Protestant Church, E. I. Obee.

23.— M.S.C.E.C. —Missionary Society of Church of England, Canada, Bishop H. J. Hamilton.

24.— N.C. —Nazarene Church, Miss C. G. Snider.

25.— N.K.K. —Nippon Kirisuto Kyokwai; (P.C.U.S.A., P.C.S., R.C.A., R.C.U.S.A., W.U.M.), K. Mori.

26.— N.M.K. —Nihon Methodist Kyokwai (M.C.C., M.E.C., M.E.C.S.), Bishop Hiraiwa.

27.— N.S.K. —Nippon Sei Kokwai (A.E.C., C.M.S., S.P.G., C. of E., A.B.M.)

28.— O.M. —Omi Mission, E. V. Yoshida.

29.— O.M.S. —Oriental Missionary Society, E. A. Kilbourne.

30.—P.C.U.S.A. —Presbyterian Church in the United States of America, H. Brokaw.

31.— P.C.S. —Presbyterian Church, U.S.A., South. C. A. Logan.

32.— R.C. —Roman Catholic Church, F. Evrard.

33.— R.C.A. —Reformed Churches in America, (Dutch).
North Japan Mission.
South Japan Mission, Albertus Pieters.

34.—R.C.U.S.A. —Reformed Church in the U.S., (German) E. H. Guinther

35.— R.O.C. —Russian Orthodox Church, Bishop Sergie.

36.— S.A. —Salvation Army, J. W. Beaumont.

37.— S.B.C. —Southern Baptist Convention, C. T. Willingham.

38.— S.V.A. —Seventh Day Adventists.

39.— S.F. —Society of Friends, Miss Alice G. Lewis.

40.— S.All. —Scandinavian Japan Alliance, Joel Anderson.

41.— S.P.G. —Society for the Propagation of the Gospel.
S. Tokyo Diocese, Ven. A. King.
Osaka Diocese, C. J. Foxley.

42.— Unc. —Unconnected with any Mission Board.

43.— U.B.C. —United Brethren in Christ, B. F. Shively.

44.— Unit. —Unitarian Mission, Clay MacCauley.

45.— Univ. M. —Universalist Mission, Miss M. A. Hathaway.

46.— W.U.M. —Woman's Union Mission, Mrs. F. S. Bronson.

47.— Y.M.C.A. —Young Men's Christian Association, (American International Committee), G. M. Fisher.

48.—Y.M.C.A.T.—Young Men's Christian Association Teachers.
49.— Y.W.C.A. —Young Women's Christian Association.

FORMOSA

50.— C.P. —Canadian Presbyterian, Duncan MacLeod.
51.— E.P. —English Presbyterian, D. Ferguson.

ALPHABETICAL LIST

A

Abel, Mr. Fred & W., 1914, 1007 Nishijima Cho, Fukaya Machi, Saitama Ken.
Acock, Miss Amy A., 1905, A.B.F.M.S., Imasoto, Nishinarigun, Kamitsu Mura, Osaka-fu.
Adair, Miss Lily, 1913, C.P., Taihoku, Formosa.
Adams, Miss Alice P., 1891, A.B.C.F.M., Okayama.
Ague, Miss Pearl E., 1902, C.M.A., 22 Shimanaka, Hiroshima.
Akard, Miss Martha B., 1914, Evang. Luth., Saga.
Alcorn, Miss E. H., 1896, M.C.C., 324 Hyaku Koku Machi, Kofu.
Aldrich, Miss Martha, 1888, A.E.C., (retired) Bishamon Cho, Tonodan, Imadagawa, Kyoto.
Alexander, Miss S., 1894, P.C.U.S.A., Wilmena Jo Gakko, Osaka.
Alexander, Miss Bessie, 1899, M.E.C., 9 Naka Kawarage Cho, Hirosaki (A).
Alexander, Rev. R. P., & W., 1893, M.E.C., 2 Aoyama Gakuin, Tokyo. (F.C. Tokyo 13,801).
Allchin, Rev. Geo., & W., 1882, A.B.C.F.M., 31, Kawaguchi Cho, Osaka.
Allen, Miss A. W., 1905, M.C.C., 8 Torii Zaka, Azabu, Tokyo.
Allen, Miss Thomarine, 1915, A.B.F.M.S., 10 Fukuro Machi, Surugadai, Tokyo.
Alvares, Prefet Apostolique, R.C., Tokushima.
Alward, Miss C., W.U.M., Yokokama.
Ambler, Rev. J. C., (& W., A.), 1889, A.E.C., Shimbori, Minami Cho, Wakayama.
Anchen, L'Abbe P., 1903, R.C., Hakodate.
Anderson, Mr. A. N., & W., S. D. A., 31 Komachi, Hiroshima.
Anderson, Rev. Joel, & W., 1900, S. All., 920 Nakano, Tokyo Fu.
Andrews, Rev. R. W., & W., 1899, A.E.C., Maebashi.
Andrews, Rev. E. L., 1913, C. of E. (A.)
Andrews, Rt. Rev. Bishop W., D.D., & W., 1878, C. of E., 43 Yachigashira Machi, Hakodate.
Andrieu, L'Abbe, 1911, R.C., Shizuoka Ken.
Ankeney, Rev. Alfred, 1914, R.C.U.S.A., Yamagata.
Archer, Miss A. L., 1899, M.S.C.E.C., Ichinomiya, Owari (A).
Argall, Mr. C. B. K., & W., J.E.B., Okayama.
Armbruster, Miss Rose T., 1903, C.C., Akita.
Armstrong, Miss M. E., 1903, M.C.C., 274, Sowaga, Toyama.
Armstrong, Rev. R. C., & W., 1903, M.C.C., Kwansei Gakuin, Kobe.
Ashbaugh, Miss A. M., 1908, M.E.C., Kwassui Jo Gakko, Nagasaki.
Asbury, Miss Jessie J., 1901, C.C., 69 Hozenjidori, Sendai.
Ashmore, Mrs. Wm., 1873, A.B.F.M.S., 211 Bluff, Yokohama.

Atchinson, Rev. R., & W., 1905, Unconnected, 274 Bathurst St., Toronto (A).
Atkinson, Miss M. J., 1899, P.C.S., Takamatsu.
Aurell, Rev. K. E., & W., 1899, O.M.S., Yodobashi Machi, Kashiwagi, Tokyo Fu.
Aurientis, L'Abbe P., Vicar Gen., 1878, R.C., Kyoto.
Austen, Rev. W. T., & W., 1873, C. of E., 60c Bluff, Yokohama.
Axling, Rev. William, & W., 1901, A.B.F.M.S., 10 Rokuchome Fujimi Cho, Kojimachi, Tokyo.
Ayres, Rev. J. B., D.D., & W., 1888, P.C.U.S.A., Maruyama Cho, Shimonoseki (F.C. Osaka 21,950) (A).

B

Babcock, Miss B. R., 1897, A.E.C., Koriyama.
Baker, Miss Mary, 1913, Y.W.C.A., 51 Main Street, Yokohama.
Balderston, Miss Esther A., 1914, S. F., Mito.
Baldwin, Rev. J. M., & W., (A) 1899, M.S.C.E.C., Nagoya.
Balette, L'Abbe Justin, 1877, R.C., Tokyo.
Ballagh, Mr. J. C., & W., 1875, P.C.U.S.A., Meiji Gakuin, Tokyo.
Ballagh, Rev. J. H., D.D., 1861, R.C.A., 48c Bluff, Yokohama.
Band, Rev. E., 1912, E.P., Tainan, Formosa.
Bangs, Miss Louise, 1911, M.E.C., Kwassui Jo Gakko, Nagasaki.
Barclay, Mr. J. Gurney, & W., 1907, C.M.S., Matsue.
Barclay, Rev. T., 1875, E.P., Tainan, Formosa.
Barnett, Miss Margaret, 1888, E.P., Tainan, Formosa.
Barrows, Miss M. J., 1876, A.B.C.F.M., 59 Rokuchome, Nakayamate Dori, Kobe.
Barnum, Mr. Clifton, 1915, Y.M.C.A.T., Kofu.
Batchelor, Ven Archdeacon J., D.D., F.R.G.S., & W., 1879, C.M.S., 1, Kita Sanjo, Nishi Shichichome, Sapporo (A).
Bates, Rev. C. J. L., & W., 1902, M.C.C., Kwansei Gakuin, Kobe.
Bates, Miss B. C., 1909, A.B.C.F.M. (A).
Baucus, Miss Georgiana, 1890, M.E.C., 37 Bluff, Yokohama.
Bauernfeind, Miss Susan M., 1900, E.A. (A) 910 W. Dayton St., Madison, Wis., U. S. A.
Beaumont, Brigadier John W., & W., 1909, S.A., 618 Shimo Shibuya, Toyotama Dori, Tokyo Fu.
Bennett, Miss Nellie, 1910, M.E.C.S., 35 Shichome, Nakayamate Dori, Kobe (A).
Bennett, Rev. H. J., & W., 1901, A.B.C.F.M., Higashi Cho, Tottori.
Benninghoff, Rev. H. B., & W., 1907, A.B.F.M.S., 91 Benten Cho, Ushigome, Tokyo.
Benson Rev. H. F., & W., S.D.A., 169-171 Amanuma, Suginami Mura, Toyotama Gun, Tokyo.
Bernoz, Rt. Rev. Bishop, 1875, R.C., Sendai.
Bernauer, Mrs. Estella A., Assembly of God, 43 Oyama Machi, Kanda, Tokyo.
Berner, Miss Natalia, 1912, E.A., 84 Sasugaya Cho, Koishikawa, Tokyo.
Berry, Rev. Arthur D., 1902, M.E.C., 9 Aoyama Gakuin, Tokyo.
Bertrand, L'Abbe Fr., 1890, R.C., Kokura.
Biannic, L'Abbé Jean. 1897, R.C. Sambongi Machi, Aomori Ken.
Bickel, Capt. Luke W., & W., 1898, A.B.F.M.S., 120 Goken Yashiki, Himeji.

Bickersteth, Mrs. Edw., 1890, S.P.G., Tokyo.
Bigelow, Miss G. S., 1886, P.C.U.S.A., Shimonoseki.
Bigelow, Miss F. J., 1907, P.C.U.S.A. Shimonoseki.
Billing, L'Abbé, L., 1895, R.C., Numazu (A).
Binford, Mr. Gurney, & W., 1899, S.F., 26 Bizen Machi, Mito.
Binsted, Rev. N. S., 1915, A. E. C., Aomori.
Bird, Miss F., M.C.C., Ueda, Shinshiu.
Birraux, L'Abbé, J., 1890, R.C., Tsu, Ise.
Bishop, Rev. Charles, & W., 1878, M.E.C., 15, Tsukiji, Tokyo.
Bixby, Miss Alice, 1914, A.B.F.M.S., (A).
Blackmore, Miss I. S., 1889, M.C.C., 8 Torii Zaka, Azabu, Tokyo.
Bodley, Miss E., 1915, M.E.C., Tokyo.
Boehrer, L'Abbé J. F., R.C., Fukuoka.
Bois, Rev. J. B., 1900, R.C., Hibosashi Mura, Hirado, Nagasaki Ken.
Bois, L'Abbe F. L. J., R.C., Nagasaki.
Bonnell, Miss Maud, 1899, M.P.C., 35 Shichome, Nakayamate Dori, Kobe.
Bonnet, Rev. F., 1893, R.C., Oshima, Kagoshima Ken.
Booth, Miss Alma, 1915, U. E. C., Kanazawa.
Booth, Rev. E. S., & W., 1879, R.C.A., 178 Bluff, Yokohama (A.).
Bosanquet, Miss A. C., 1892, C.M.S.. 145 Kokutaiji Mura, Hiroshima.
Bosanquet, Miss N. M., 1908, S.P.G., Tokyo.
Bopes, Mr. Chas. F., 1915, Y.M.C.A.T., Himeji.
Bouldin, Rev. G. W., & W., 1906, S.B.C., 334 Hyakunin Machi, Okubo, Tokyo.
Bouige, Rev. L. H., 1894, R.C., Oshima, Kagoshima Ken.
Boulton, Miss P. D., 1883, C.M.S., 6 Chome Uehon Machi, Osaka.
Bousquet, L'Abbé M. J., R.C., Osaka (A).
Boutflower, Rt. Rev. C. H., D.D., (Bishop Cecil), 1909, 11 Sakae Cho, Shiba, Tokyo.
Boutflower, Miss M. M., 1909, C. of E., 11 Sakae Cho, Shiba, Tokyo.
Bower, Mr. C. W., Y.M.C.A.T., Dairen.
Bowles, Mr. Gilbert, 1901, & W., 1893, S.F., 30 Koun Machi, Mita, Shiba, Tokyo.
Bowers, Miss Mary, 1914, Evang. Luth., Saga, Kyushu.
Bowman, Miss N. F. J., 1907, M.S.C.E.C., Arigasaki, Matsumoto.
Boyd, Miss, S. P. C., 16 Hirakawacho, Rokuchome, Kojimachi, Tokyo.
Boyd, Miss L. H., 1902, A.E.G., 21 Iidamachi, 6 Chome, Kojimachi, Tokyo.
Bradshaw, Miss A. H.. 1889, A.B.C.F.M., 6 Minami Rokken Cho, Sendai.
Braithwaite, Mr. Geo., & W., 1886, J.B.T.S., 5 Hikawa Cho, Akasaka, Tokyo.
Brand, Mr. Herbert G., & W., Unconnected, 22 Naka Rokuban Cho, Kojimachi, Tokyo (A).
Brand, Rev. J. C., 1890, A.B.F.M.S., 2 Kotohira Cho, Shiba, Tokyo.
Brenguier, Rev. L., 1894, R.C., Hitoyoshi, Kumamoto Ken.
Breton, Rev. M. J., 1899, R.C., Kuroshima, Nagasaki Ken.
Brewster, Mr. E. J., O.M.S., Kashiwagi, Yodobashi Machi, Tokyo Fu.
Brick, Miss Ollie A., 1911, R.C.U.S.A., Miyagi Jo Gakko, Sendai (A).
Briggs, Rev. F. C., & W., 1895, A.B.F.M.S., 120 Goken Yashiki, Himeji. (F.C. Osaka 16,722).
Briggs, Mr. Fred G., 1913, O.M.S., Kashiwagi, Yodobashi Machi, Tokyo Fu.
Bristowe, Miss L. M., 1899, A.E.C., Aomori.

Brokaw, Rev. Harvey, D.D., & W., 1896, P.C.U.S.A. Kyoto.
Brown, Rev. C. L., D.D., & W., 1898, Evang. Luth., (A).
Brown, Mr. F. K., & W., 1913, Y.M.C.A., 22 Gochome, Fujimi Cho, Kojimachi, Tokyo.
Brown, Miss Winnifred, 1913, C.C., 354 Nakazato, Takinogawa Mura, Tokyo Fu.
Bryan, Rev. A. V., & W., 1882, P.C.U.S.A., Port Arthur (A).
Bryan, Rev. J. I., Tokyo.
Buchanan, Miss Elizabeth O., P.C.S., 64 Shirakabe Cho, Itchome, Nagoya.
Buchanan, Rev. W. C., & W., 1891, P.C.S., 64 Shirakabe Cho, Itchome, Nagoya.
Buchanan, Rev. W. McS., D.D., & W., 1895, P.C.S., Kamachi, Kobe.
Buchanan, D. C., Mr., 1914, Y.M.C.A.T., Yamaguchi.
Bull, Rev. Earl R., & W., 1911, M.E.C., 70 Ike no Ue Cho, Kagoshima.
Bull, Miss Leila, 1888, A.E.C., 27 Kawaguchi, Osaka.
Bullen, Rev. W. B., & W., 1904, A.B.F.M.S. (A).
Bullis, Miss Edith M., M.E.C., Seiryu Jo Gakko, Chikusa Machi, Nagoya.
Bullock, Miss, J. E. B., Tokyo.
Buncombe, Rev. W. P., & W., 1888, C.M.S. (A).
Burden, Rev. W. D., & W., 1898, S.D.A., 846 Sendagaya, Toyotama Gun, Tokyo Fu.
Burton, Miss Mary E., 1916, A.B.C.F.M., Doshisha Girls' School, Kyoto.
Butler, Miss A. E., 1885, E.P., Shoka, Formosa (A).
Buxbaum, Mr. Chas. H. & W., Unc., 48 Naka no Maru, 3 Yarai Cho, Ushigome, Tokyo.
Buxton, Rev. B. F., & W., J.E.B., 112 Shichome, Yamamoto Dori, Kobe.
Buxton, Mr. Murray B., 1913, (A).
Buzzell, Miss A. S., 1892, A.B.F.M.S., 2 Nakajima Cho, Sendai.

C

Cadilhac, L'Abbé H. Vicar Gen'l, 1882, R.C., 13 Matsugamine, Utsunomiya.
Callahan, Rev. W. J., & (W., absent) 1891, M.E.C.S. Beppu.
Caloin, Rev. E., 1897, R.C., Kofu, Yamanashi Ken (A).
Campbell, Rev. W. A. F., & W., M.C.C., Tokyo.
Campbell, Rev. Wm., & W., 1871, E.P., Tainan, Formosa.
Campbell, Miss Edith, 1909, M.C.C., Kofu, Yamanashi Ken.
Carlsen, Miss V. D., 1909, A.E.C., Hirosaki.
Carlson, Rev. C. E., & W., S.J.A., Takayama, Hida.
Carlyle, Miss E. A., C.M.S., 89 Harajiku, Tokyo Fu (A).
Carpenter, Miss M. M., 1895, A.B.F.M.S., 10 Fukuro Machi, Surugadai, Tokyo (A).
Cary, Miss Alice E., 1915, A.B.C.F.M., Kobe College, Kobe.
Cary, Rev. Otis, D.D., & W., 1878, A.B.C.F.M., Karasumaru Dori, Ichijo Sagaru, Kyoto.
Castanier, L'Abbé B., 1899, R.C., Osaka.
Cavaignac, L'Abbé Ed., 1901, R.C., Kagoshima.
Cecil Boutflower, Bishop, 11, Sakae Cho, Shiba, Tokyo.
Cesca, Rev. Father, R.C., Niigata.
Cesselin, L'Abbé C., 1907, R.C., Kesennuma Machi, Miyagi Ken (A).
Cesselin, L'Abbé G., 1894, R.C., 8 Kita Fukashi, Matsumoto, Shinshiu.

Cettour, L'Abbé J., 1885, R.C., Yamaguchi.
Chabagno, L'Abbé J., 1906, R.C., 9 Wakaba Cho, Yokohama (A).
Chambon, L'Abbé J. A., 1900, R.C., Hakodate.
Chandler, Miss A. B., 1899, Unc., 5 Jodori, 10 Chome, Asashigawa.
Chapdelaine, L'Abbé, R.C., (A).
Chapman, Rev. G., & W., 1884, C.M.S. (A).
Chapman, Rev. J. J., & W., 1899, A.E.C., 82 Hiromichi, Okazaki Cho, Kyoto (F.C. Osaka, 27734).
Chappell, Rev. J., & W., 1895, A.E.C., Naka Machi, Mito.
Chappell, Rev. B., D.D., 1890, M.E.C., (A).
Chappell, Miss Constance S., 1912, M.C.C., 8 Torii Zaka, Azabu, Tokyo.
Chappell, Miss Mary H., 1912, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
Charron, L'Abbé T., 1891, R.C., Himeji.
Chatron, Rt. Rev. Bishop J., 1873, R.C., Osaka.
Chelault, Rev. J. A., & W., N.C., (A).
Cheney, Miss Alice, 1915, M.E.C., Aoyama Jo Gakuin, Tokyo.
Cherel, Rev. J. M., 1892, R.C., Sarugaku Cho, Kanda, Tokyo.
Chiles, Miss C. H., 1915 A.B.F.M.S., 334 Hyakunin Machi, Okubo, Tokyo-Fu.
Cholmondeley, Rev. L. B., 1887, S.P.G., 25 Iwate Cho, Ushigome, Tokyo.
Clagett, Miss M. A., 1887, A.B.F.M.S., 10 Fukuro Machi, Surugadai, Tokyo, (A).
Clark, Rev. C. A., & W., 1887, A.B.C.F.M., Miyazaki.
Clark, Mr. Chas., 1912, O.M.S., Kashiwagi, Yodobashi, Tokyo Fu.
Clark, Miss Sarah F., 1915, P.C. U.S.A., Tokyo.
Clarke, Rev. W. H., & W., 1899, S.B.C., 135 Kyomachi, Kumamoto.
Clawson, Miss Bertha, 1898, C.C., Joshi Sei Gakuin, Takinogawa, Tokyo Fu-ka (A).
Clazie, Miss Mabel, C. P., Tamsui, Formosa.
Coates, Rev. H. H., D.D., & W., 1890, M.C.C., Hamamatsu.
Coates, Miss A. L., 1895, M.P.C., 10 Motoshiro Cho, Hamamatsu.
Cobb, Rev. E. S., & W., 1904, A.B.C.F.M., Karasumaru Dori, Imadegawa Agaru, Kyoto.
Cockram, Miss H. C., 1893, C.M.S., Kagoshima.
Coe, Miss Estelle, 1911, A.B.C.F.M., Kobe College, 60 Shichome, Yamamoto Dori Kobe.
Colborne, Mrs., 1897, C. of E., Yawata, Boshu.
Colby, Miss A. M., 1879, A.B.C.F.M., 18 Hamadera Koen, Osaka Fu.
Cole, Mr. A. B., & W., S.D.A., 171 Amanuma, Suginami Mura, Tokyo Fu.
Coleman, Mr. H. E., & W., 1907, S.F., 53 Isarago Cho, Shiba, Tokyo.
Coles, Miss A. M. M., 1910, J.E.B., Shitaya Ku, Tokyo (A).
Collen, Miss H., C.M.S., Nagasaki.
Combaz, Rt. Rev. J. C., 1889, R.C., Nagasaki.
Connell, Miss Hannah, 1905, C.P., Tamsui, Formosa.
Converse, Miss C. A., 1889, A.B.F.M.S., 3931, Kanagawa Machi, Yokohama, (A).
Converse, Mr. G. C., Y.M.C.A., Tokyo.
Cook, Miss M. M., 1905, M.E.C.S., (A), 810 Broadway, Nashville, Tenn.
Cooke, Rev. A. W., Ph. D. & W., 1899, A.E.C., Shingakuin, Ikebukuro, Tokyo.

Cook, Miss M. S., 1913, M.S.C.E.C., Shirakabe Cho, Nagoya.
Cooper, Rev. S. E., & W., 1906, F.M.C. (A).
Copp, Mr. C. W., Y.M.C.A.T., Iwakuni.
Cornier, L'Abbé A., 1900, R.C., Koriyama (A).
Corgier, L'Abbé E., 1897, R.C., Wakamatsu (A).
Cornish, Miss Etta, 1909, S.D.A., 30 Oiwake Cho, Hongo, Tokyo.
Cornwall-Leigh, Miss M. H., C. of E., 2121 Minami Ota Machi, Yokohama.
Correll, Rev. I. H., D.D., & W., 1873, A.E.C., 211 Atago Cho, Tsu, Ise.
Correll, Miss Ethel, 1908, A.E.C., Sendai.
Cosand, Rev. Joseph, 1885, U.B.C., 1929 Shimo Shibuya, Tokyo Fu.
Cotrel, L'Abbé, 1902, R.C., Nakatsu, Oita Ken.
Couch, Miss S. M., 1892, R.C.A., Sturges Seminary, Nagasaki (A).
Courtice, Miss Lois K., 1914, M.E.C., Nagoya.
Cowl, Mr. John & W., C.M.S., Kitabatake, Sumiyoshi Mura, Osaka.
Cowman, Rev. C. E., & W., 1901, O.M.S. (A).
Cox, Miss A. M., 1900, C.M.S., Ashiya Mura, Muko Gun, Hyogo Ken.
Cozad, Miss Gertrude, 1888, A.B.C.F.M., 59 Rokuchome, Naka Yamate Dori, Kobe.
Cragg, Rev. W. J. M., & W., 1911, M.C.C., Kwansei Gakuin, Kobe.
Craig, Mr. Eugene E. & W., 79 Aoyama Minami Cho, Gochome, Akasaka, Tokyo.
Craig, Miss M., 1903, M.C.C., 8 Torii Zaka, Azabu, Tokyo.
Cribb, Miss, E. R., J.E.B., 37 Denbo Cho, Kita Nichome, Nishinari Gun, Osaka Fu.
Cronise, Miss Florence, 1913, M.P.C. 330 Ura Monzen Cho, Nagoya.
Crosby, Miss Amy R., 1913, A.B.F.M.S., 101 Hara Machi, Koishikawa, Tokyo.
Crosby, Miss Julia N., Emeritus, W.U.M., 212 Bluff, Yokohama.
Cumming, Rev. C. K., (& W., absent), 1889, P.C.S., Toyohashi.
Cunningham, Rev. W. D., & W., Unc. 6 Naka Cho, Yotsuya, Tokyo.
Curd, Miss Lillian, 1912, P.C.S., Tera Machi, Tokushima, (A).
Curtis, Miss Edith, 1912, A.B.C.F.M., Niigata.
Curtis, Rev. F. S., & W., P.C.U.S.A., Shimonoseki.
Curtis, Rev. W. L., A.B.C.F.M., Kyoto.
Cuthbertson, Mr. James, & W., 1905, J.E.B., Tokyo.

D

Dalidert, L'Abbé Desiré, 1884, R.C., Yamagata.
Damson, Mr. W. J., 1906, S.M., Nagasaki.
Danielson, Miss Mary, 1902, A.B.F.M.S., 11 Kami Dori, Shichome, Minami Horie, Nishi Ku, Osaka.
Daridon, Rev. H., 1886, R.C., Tottori.
Daughaday, Miss M. A., 1883, A.B.C.F.M., Kita Sanjo, Higashi Shichome, Sapporo.
Daugherty, Miss Lena G., 1915, P.C.U.S.A., Tokyo.
Davey, Rev. P. A., & W., 1899, C.C., 72 Myogodani Machi, Koishikawa, Tokyo.
Davidson, Miss F. E., P.C.U.S.A., Shimonoseki.
Davis, Mrs. J. D., 1883, A.B.C.F.M., Kobe College, Kobe.
Davis, Mr. J. Merle, & W., 1905, Y.M.C.A., 22 Fujimi Cho, Gochome, Kojimachi, Tokyo.

Davis, Rev. W. A., & W., (absent), 1891, M.E.C.S., 2 of 135 Shichome, Kitano Cho, Kobe.
Davison, Rev. J. C., D.D., 1873, M.E.C., 435 Furushinyashiki, Kumamoto.
Davison, Rev. C. S., & W., M.E.C., 3 Aoyama Gakuin, Aoyama, Tokyo.
Dawson, Miss Elizabeth, M.P.C., 330 Ura, Monzen Cho, Nagoya.
Dearing, Rev. J. L., D.D., and W., 1889, A.B.F.M.S. (A).
Deffrenes, Rev. Jos., 1892, R.C., Fukushima.
DeForest, Miss C. B., 1903, A.B.C.F.M., Kobe College Kobe.
Delahaye, L'Abbe, 1906, R.C., Maebashi.
Demangelle, Rev. A. H., 1892, R.C., 19 Sekiguchi Daimachi, Koishikawa, Tokyo.
Demaree, Rev. T. W. B., & W., 1889, M.E.C.S. (A). Winchester, Ky., U.S.A.
Demarest, Miss May B., 1912, R.C.A. (A).
Denton, Miss Mary F., 1888, A.B.C.F.M., Doshisha Jo Gakko, Kyoto.
Deruy, L'Abbé, 1909, R.C., Matsuye.
Detweiler, Rev. J. E., & W., 1910, P.C.U.S.A., 51 Hoeikami Cho, Fukui.
Devenish-Meares, Miss F. S. I., C.M.S., Tokyo.
De Vinney, Rev. F. H., S.D.A., 171 Amanuma, Suginami Mura Tokyo Fu.
De Wolfe, Miss H. E., 1904, M.C.C., 14 Shintari zaka, Kanazawa.
Dickerson, Miss Augusta, 1888, M.E.C., Iai Jo Gakko, Hakodate.
Dickinson, Miss Emma E., 1897, M.E.C., 37 Bluff, Yokohama. (F.C. Tokyo 15,403).
Dithridge, Miss H. L., 1910, A.B.F.M.S., 101 Hara Machi, Koishikawa Ku, Tokyo.
Dixon, Miss E. M., 1906, A.E.C., Morioka.
Dooman, Rev. Isaac, & W., 1887, A.E.C., Yamada, Ise.
Dorsey, Mr. F. L., & W., 1913, Y.M.C.A.T., Higher Commercial School, Kobe.
Dosker, Rev. R. J., 1915, P.C.U.S.A., Tokyo.
Dossier, L'Abbé R., 1901, R.C., Morioka.
Dowd, Miss Annie, 1888, P.C.S., 180, Takajo Machi, Kochi.
Dowie, Mr. Kenneth W., & W., 1913, C.P., Tamsui, Formosa.
Dozier, Rev. C. K., & W., 1906, S.B.C., 105 Daimyo Machi, Fukuoka.
Drake, Miss Katherine I., 1909, M.C.C. (A).
Draper, Rev. G. F., S.T.D., & W., 1880, M.E.C., 1 Aoyama Gakuin, Tokyo.
Draper, Miss Marian, M.E.C., Fukuoka.
Draper, Miss Winifred F., 1912, M.E.C., 53 Moto Machi Hakodate.
Drouart de Lezey, L'Abbé F. L., 1873, R.C., 19 Daimachi, Sekiguchi, Koishikawa, Tokyo.
Drouet, L'Abbé, 1910, R.C., Nagasaki.
Duke, Rev. M. O. M., C.M.S., Naka Yanagi Cho, Oita.
Dunlop, Rev. J. G., D.D., & W., 1887, P.C.U.S.A., Kanazawa.
Dunning, Rev. M. D., & W., 1902, A.B.C.F.M. (A).
Durand, Rev. J. E., 1885, R.C., Iwojima, Nagasaki Ken.
Duthu, L'Abbé J. B., 1885, R.C., Okayama.
Dyer, Mr. A. L., & W., 1905, J.E.B., 58 Goken Yashiki, Himeji.

E

Edmeades, Miss E., 1904, J.E.B., 31 Bankburn Road., The Brook, Liverpool (A).
Elliot, Miss M., Unc. (A).

Elliot, Miss Isabel, 1913, C.P., Taihoku, Formosa.
Ellis, Mrs. Charles, 1913, P.C.S., 180 Takajo Machi, Kochi.
Elwin, Rev. W. H., & W., 1907, C.M.S., Tokyo.
Emerson, Miss Ruth, 1915, Y.W.C.A., 12 Sanchome, Tamachi, Ushigome, Tokyo.
Ensor, Miss E. V., C.M.S., c/o C.M.S., Salisbury Square, London (A).
Erffmeyer, Miss Edna, 1906, E.A., 14 Yojo Dori, 2 Chome, Nishiku, Osaka.
Erffmeyer, Miss Florence, 1911, E.A., 14 Yojo Dori, 2 Chome, Nishiku, Osaka.
Erickson, Rev. S. M., & W., 1905, P.C.S., 127 Hamano Cho, Takamatsu.
Erskine, Rev. W. H., & W., 1904, C.C., 2395 Minami Kawahori Cho, Minami Ku, Osaka.
Evans, Miss A., 1901, C.M.S., Hope Cottage, Llanfallteg, South Wales, (A).
Evans, Rev. Chas. H., & W., 1894, A.E.C., Hodono Naka Cho, Akita.
Evans, Miss E., 1913, P.C.U.S.A., Sapporo.
Evans, Miss Sala, 1893, P.C.S., Kagoshima.
Evrard, L'Abbé F., Vicar Gen., 1867, R.C., 44 Bluff, Yokohama.

F

Fage, L'Abbé F., 1883, R.C., Kobe.
Fanning, Miss K. F., 1914, A.B.C.F.M., 22 Nakayamate Dori, Rokuchome, Kobe.
Faust, Rev. A. K., Ph.D., & W., 1900, R.C.U.S.A., 162 Higashi Samban Cho, Sendai, (A).
Ferguson, Rev. D., & W., 1889, E.P., Tainan, Formosa.
Ferguson, Rev. J. Y., M.D., & W., 1905, C.P., Formosa, (A).
Ferrie, Rev. J. B., R.C. (A).
Finlay, Miss L. Alice, 1905, M.E.C., 224 Yamashita Cho, Kagoshima.
Fisher, Rev. C. H. D., & W., 1882, A.B.F.M.S., 58 Bluff, Yokohama (F. C., Tokyo, 27744).
Fisher, Mr. Galen M., & W., 1898, Y.M.C.A., 22 Gochome, Fujimi Cho, Kojimachi Ku, Tokyo.
Fisher, Mr. R. H., & W., 1914, A.B.F.M.S., 75 Bluff, Yokohama.
Flaujac, L'Abbé, 1909, R.C., Tsukiji Cathedral, Tokyo.
Foote, Rev. J. A., & W., 1912, A.B.F.M.S., Rokumantai Cho, Tennoji, Osaka.
Forester, Rev. and Hon. O. St. M., & W., C. of E., Chinese Mission, Sasugaya Cho, Koishikawa, Tokyo.
Foss, Rt. Rev. Bishop H. J., D.D., & W., 1876, C. of E., Shi no Miya, Kobe.
Foster, Mr. Godfrey, J.E.B., Himeji.
Foxley, Rev. C. I., & W., 1909, S.P.G., Himeji.
France, Rev. W. F., 1909, S.P.G., Numazu.
Francis, Miss R. M., C.M.A., Shiobara, Hiroshima Ken.
Francis, Rev. T. R., & W., 1913, C.M.A., 24 Shimo Naka Machi, Hiroshima.
Frank, Rev. J. W., & W., M.E.C.S., Nakatsu, Buzen.
Freeth, Miss F. M., 1896, C.M.S., 2 Choanji Cho, Kumamoto.
French, Miss R. D., 1910, A.B.F.M.S., 3131, Kanagawa Machi, Yokohama (A).
Fressenon, L'Abbé M., 1903, R.C., Oshima, Kagoshima Ken.

Fretts, Miss Millicent N., 1911, M.E.C., Higashi Shichome, Kita Ichijo, Sapporo.
Fry, Rev. E. C., & W., 1894, A.C.C., No. 7 Nijo Machi, Utsunomiya.
Fryer, Rev. W. O., & W., 1911, M.C.C., 319 Hyakkoku Machi, Kofu.
Fryklund, Capt. Marie, 1914, S.A., 80 Kyomachi, Kobe.
Fugill, Miss E. M., 1893, C.M.S., Yonago, Hoki.
Fulton, Miss Marion H., 1915, P.C.U.S.A., Osaka.
Fulton, Rev. G. W., D.D., & W., 1889, P.C.U.S.A., 22 Kawaguchi Machi, Osaka. (F.C. Osaka 13,828).
Fulton, Miss Jane, 1912, M.E.C.S., Hiroshima Girls' School, Hiroshima.
Fulton, Rev. S. P., D.D., & W., 1888, P.C.S., 135 Sanchome, Kitano Cho, Kobe. (A)

G

Gaines, Miss N. B., 1887, M.E.C.S., Hiroshima Girls' School, Hiroshima.
Gaines, Miss Rachel, M.E.C.S., Hiroshima.
Gale, Rev. W. H., 1912, M.S.C.E.C., Shinta Cho, Matsumoto.
Galgey, Miss L. A., 1899, C.M.S., Fukuyama.
Gardener, Miss F., 1907, C.M.S.. Tokushima.
Gardiner, Mr. J. M., & W., 1880, A.E.C., (retired) 32 Dote Samban Cho. Kojimachi, Tokyo.
Gargnier Rev. L. F., 1885, R.C., Sakitsu, Amakusa, Nagasaki Ken.
Garman, Rev. C. P., & W., 1906, A.C.C., 1912 Shimo Shibuya, Tokyo. (F.C. Tokyo 10598)
Garst, Miss Gretchen, 1912, C.C., Akita.
Garvin, Miss A. E., 1882, P.C.U.S.A., Kure.
Gauld, Rev. William, & W., C.P., Taihoku, Formosa.
Gauntlett, Prof. G. E. L., & W., Yamaguchi, (F.C., Osaka 27974)
Geley, Rev. J. B., 1895, R.C., Wakayama.
Gemmill, Rev. W. C., 1895, S.P.G., 11 Sakae Cho, Shiba, Tokyo.
Gerhard, Miss Mary E., R.C.U.S.A., 160 Kita Yoban Cho, Sendai.
Gerhard, Prof. Paul L., & W., 1897, R.C.U.S.A., 60 Kwozenji Dori, Sendai.
Gibbons, Miss K. A., 1903, P.C.U.S.A., Kanazawa. (A)
Gifford, Miss Alice C., 1911, S.F., (A)
Gillespy, Miss J. C., 1902, C.M.S., 108 Nobori Cho, Kure.
Gillett, Miss E. R., 1896. Unc., 125 Kashiwagi, Yodobashi Machi, Tokyo Fu.
Giraudias, L'Abbé, 1903, R.C., Odawara, Kanagawa Ken (A).
Gist, Miss Annette, 1915, M.E.C.S., 65 Miyashita Cho, Sugamo, Koishikawa, Tokyo.
Gleason, Mr. Geo., & W., 1901, Y.M.C.A., Sumiyoshi, Hyogo Ken.
Glenn, Miss Agnes, 1901, H.F., 105 Take Cho, Koya, Choshi, Shimosa.
Goodwin, Miss Lora C., 1914, M.E.C., Sapporo.
Gorbold, Mrs. R. P. 1892, P.C.U.S.A., Ichijo Dori, Muro Machi, Nishi ye Iru, Kyoto.
Gordon, Mrs. M. L., 1872, A.B.C.F.M., Tera Machi Dori, Nashinoki Cho, Kyoto.
Govenlock, Miss Isabel, M.C.C., 14 Shiritarizaka, Kanazawa.
Gracy L'Abbé L., 1897, R.C., Nagasaki.
Grant, Mr. J. P., 1913, Y.M.C.A.T., Kagoshima.
Gray, A. A., M.D., & W., 1913, C.P., Taihoku, Formosa.
Gray, Mr. F. H., & W., Assembly of God, 897 Nakano, Tokyo Fu.

Gregson, Miss D., S.P.G., Okayama.
Gressitt, Mr. J. F., & W., 1907, A.B.F.M.S., 29 Sanai Cho, Ushigome, Tokyo.
Grey, Rev. Wm. T., & W., 1905, S.P.G., Christ Church Parsonage, 234 Bluff, Yokohama.
Griffin, Miss A., 1902, C.M.S., care of C.M.S., Salisbury Square, London, (A).
Griffiths, Miss Mary B., 1889, M.E.C., (A).
Grinand, L'Abbé, A., 1902, R.C., Kyoto.
Griswold, Miss Fannie E., 1889, A.B.C.F.M., 132 Iwagami Mura, Maebashi.
Grover, Mr. Dana I., & W., 1904, A.B.C.F.M., Karasumaru Dori, Imadegawa Sagaru, Kyoto. (A).
Guinther, Rev. E. H., & W., 1914, R.C.U.S.A., 61 Kwonzenji Dori, Sendai.
Gulick, Rev. Sidney L., D.D., & W., 1888, A.B.C.F.M., (A).
Gundert, Rev. W., 1906, Unc., Muramatsu, Niigata Ken.
Gushue-Taylor, Dr. G., & W., 1911, E.P., Tainan, Formosa.
Gutelius, Rev. Stanley F., & W., 1912, Unc., 55 Kitano Cho, Shichome, Kobe.

H

Haden, Rev. T. H., & W., 1896, M.E.C.S., Kwansei Gakuin, Kobe.
Hager, Rev. S. E., D.D., & W., (absent) M.E.C., 2 of 135 Shichome, Kitano Cho, Kobe.
Hagin, Rev. F. E., (& W., A.), 1900, C.C., 65 Miyashita Cho, Sugamo Koishikawa Tokyo.
Hail, Rev. A. D., 1878, P.C.U.S.A., 33 Kawaguchi Cho, Osaka.
Hail, Rev. J. B., D.D., & W., 1877, P.C.U.S.A., Wakayama.
Hail Mrs. J. E., P.C.U.S.A., 33 Kawaguchi Cho, Osaka.
Halbout, Rev. A., 1888, R.C., Akaogi Mura, Oshima, Kagoshima Ken.
Halland, Miss C. G., 1915, M.E.C.S., 65 Miyashita Cho, Sugamo, Koishikawa, Tokyo.
Hall, Rev. Marion E., & W., 1915, A.B.C.F.M., 12 Honmura Cho, Azabu, Tokyo.
Halsey, Miss L. S., 1904, P.C.U.S.A., Joshi Gakuin, Kojimachi, Tokyo.
Hamblen, Rev. S. W., & W., 1889, A.B.F.M.S., (A)., Granville, Ohio, U.S.A.
Hamilton, Rt. Rev. Bishop H. J., D.D., & W., 1892, M.S.C.E.C., Higashi Katahacho, Nagoya.
Hamilton, Miss F., M.S.C.E.C., Matsumoto.
Hamilton, Miss L. C., 1887, C., of E., (A).
Hampton, Miss Mary S., 1881, M.E.C., Iai Jo Gakko, Hakodate.
Hannaford, Rev. Howard D., 1915, P.C.U.S.A., Tokyo.
Hansee, Miss Martha L., 1907, Unc., 4 Aoyama Gakuin, Tokyo.
Hansen, Miss Kate I., 1907, R.C.U.S.A., Miyagi Jo Gakko, Sendai.
Hansen, Capt. Marie Louise, S.A., 80 Kyomachi, Kobe (A).
Hargrave, Miss I. M., 1889, M.C.C., 8 Torii Zaka, Azabu, Tokyo.
Harrington, Rev. C. K., D.D., & W., 1886, A.B.F.M.S., 29 Sanai Cho, Ushigome, Tokyo. (A).
Harris, Miss Bertha L., 1913, R.C.U.S.A., Kanazawa.
Harris, Rt. Rev. Bishop M. C., D.D., LL.D., M.E.C., Seoul, Korea.
Harris, Mr. Richard W., & W., 1909, J.E.B., 13 of 106 Oku Hirano Machi, Kobe.

Harrison, Miss Ida. W., 1916, A.B.C.F.M., Kobe College, Kobe.
Harrison, Rev. E. R., & W., 1914, A.B.M., Fujimi Cho, Kojimachi, Tokyo.
Hart, Miss C. E., 1889, M.C.C., Uyeda, Shinshu.
Hartshorne, Miss A. C., 1893, Unc., Gobancho, Kojimachi, Tokyo.
Hassell, Rev. Woodrow, & W., P.C.S., Takamatsu.
Hassell, Rev. A. P., & W., P.C.S., Takamatsu.
Hathaway, Miss M. R. A., 1905, U.M., 50 Oimatsu Cho, Koishikawa, Tokyo.
Hayes, Mr. C. D., & W., Y.M.C.A., 10 Kita Jimbo Cho, Kanda, Tokyo.
Heaslett, Rev. S., & W., 1900, C.M.S., Shin Gakuin, Ikebukuro, Tokyo.
Heaton, Miss C. A., 1893, M.E.C., 2 Samban Cho, Sendai.
Hebert, L'Abbé E. J., R.C., Shimonoseki.
Hennigar, Rev. E. C., & W., 1905, M.C.C., 216 Sengoku Machi, Toyama.
Henty, Miss A. M., 1905, C.M.S., Kyomachi, Gifu.
Hepner, Rev. C. W., & W., 1912, Evang. Luth., Omuta, Kyushu.
Herboltzheimer, Mr. J. N., & W., S.D.A., 2180 Minami Ota Machi, Yokohama.
Hereford, Rev. W. F., & W., 1902, P.C.U.S.A., 189 Kokutaiji Mura, Hiroshima.
Hermann, Rev. Father, R.C., Toyama.
Hertzler, Miss Verna S., 1912, O.M.S., Yodobashi Machi, Kashiwagi, Tokyo Fu.
Hervé, L'Abbé, 1897, R.C., Ichinoseki, Iwate Ken.
Hess, Rev. James M., & W., 1916, A.B.C.F.M., Karasumaru-dori, Imadegawa Sagaru, Kyoto.
Hessler, Miss Minnie, K., 1907, F.M.C., 1921 Hidein Cho, Tennoji, Osaka.
Heuzet, Rev. A. E., 1895, R.C., Kirinoura, Goto, Nagasaki Ken.
Heywood, Miss G., 1904, A.E.C. Rikkyo Jo Gakko, 29 Tsukiji, Tokyo.
Hewett, Miss E. J., 1884, M.E.C., 2 Samban Cho, Sendai.
Hewlett, Rev. A. S., A.E.C., 4 Shiken Cho, Kumamoto.
Hibbard, Mr. C. V., & W., 1902, Y.M.C.A., Dairen, (A).
Hill, Rev. G. W., & W., 1895, A.B.F.M.S., c/o Pacific Bapt. Theol. Sem., Berrkley, Cal., U.S.A.
Hill, Miss Anna L., A.B.C.F.M., Doshisha Jo Gakko, Kyoto.
Hind, Rev. J., & W., 1890, C.M.S., 107 Higashi Kajimachi, Kokura, (F.C. Fukuoka 5,899).
Hodges, Miss Olive I., 1902, M.P.C., 244 Bluff, Yokohama.
Hoekje, Rev. W. G., & W., 1907, R.C.A., Nagasaki, (A).
Hoffman, Rev. B. P., & W., S.D.A., No. 1, Fukiai Cho, Kumochi, Kobe.
Hoffsommer, Rev. W. E., & W., 1907, R.C.A., 3228 17th St., Hamburg, Penn., U.S.A., (A).
Hogan, Miss F. M. F., 1892, S.P.G.
Holland, Miss J. M., 1888, C. of E., Ind. Chikko, Osaka.
Holliday, Mr. George A., 1916, M.E.C., Aoyama Gakuin, Tokyo.
Holmes, Rev. C. P., & W., 1906, M.C.C., Fukui.
Holmes, Rev. Jerome C., & W., 1913, A.B.C.F.M., Kita Shichijo, Nishi Rokuchome, Sapporo.
Holtom, Rev. D. C., & W., 1910, A.B.F.M.S., 902 Sendagaya, Toyotama Gun, Tokyo Fu.
Horn, Rev. E. T., & W., 1911, Evang. Luth., 2 Tsurumae Cho, Naka Ku, Nagoya.

Horne, Miss A. C. J., 1906 C.M.S., Byoin Dori, Nogata Machi, Kurata Gun, Fukuoka Ken.
Hospers, Miss Hendrine, 1913, R.C.A., 45 Shimo Tatsuo Cho, Kagoshima.
Howard, Miss E., S.P.G., 5 Sanchome, Nakayamate Dori, Kobe.
Howard, Miss R. D., 1891, C.M.S., Osaka.
Howe, Miss Annie L., 1887, A.B.C.F.M., Nakayamate Dori, 22 Rokuchome, Kobe.
Hoyt, Miss O. S., 1902, A.B.C.F.M., Kobe College, Kobe.
Hughes, Miss A. M., 1897, C.M.S., Usu.
Hughes, Miss E., S.P.G., 15 Rokuchome, Nakayamate Dori, Kobe.
Hughes, Miss E. E., C.M.S., (A).
Humphrey, Rev. L. H., & W., 1915, N.C., Sosui Hama, Hiromachi, Kyoto.
Humphreys, Miss M., 1915, A.E.C., Kanazawa.
Hunziker, Pfarrer Jakob, & W., G.E.P.M.S., 23 Kamitomi-zaka, Koishikawa, Tokyo.
Hurd, Miss Helen R., 1911, M.C.C., Kofu.
Hutchings, Miss A. M., 1908, Unc., Nikko.
Hutchinson, Ven. Archdeacon A.B., & W., 1881, C.M.S., 9 Deshima, Nagasaki.
Hutchinson, Rev. A. C., & W., 1909, C.M.S., 95 Yamanoguchi Machi, Kagoshima, (A).
Hutt, L'Abbé Alfred, 1898, R.C., Hakodate, (A).
Hytoenen, Miss R., 1912, Luth., Iida Machi, Shinshu, (A).

I

Iglehart, Rev. C. W., & W., 1909, M.E.C., Aoyama Gakuin, Aoyama Tokyo, (A).
Iglehart, Rev. E. T., & W., 1904, M.E.C., 4 Aoyama Gakuin, Tokyo.
Imbrie, Rev. Wm., D. D., & W., 1875, P.C.U.S.A., Meiji Gakuin, Shirokane, Shiba, Tokyo.
Imhof, Miss Louisa, 1889, M.E.C., Ikuji-In, 160 Kita Yoban Cho, Sendai.

J

Jack, Rev. Milton, & W., C.P., Taihoku, Formosa.
Jacquet, L'Abbé, Vicar Gen'l, R.C., 1887, R.C., Shimizu Koji, Sendai.
Jacobson, E. L., Y.M.C.A.T., Mitajiri.
Jesse, Miss M. D., 1911, A.B.F.M.S., 27 Nakajima Cho, Sendai.
Jex-Blake, Miss M. B., 1898, C.M.S., Hon Machi, Muroran, Hokkaido.
Johan, Rev. Father, R. C., Matsuyama.
Johnson, Miss Kate V., 1886, C.C., 262, Hayashi Cho, Dangozaka-ue, Sendagi, Hongo, Tokyo.
Johnson, Rev. W. T., 1902, P.C.U.S.A., Sapporo.
Johnstone, Miss J. M., 1905, P.C.U.S.A., Kanazawa.
Joly, Rev. E. C., 1885, R.C., Miyazaki, Miyazaki Ken.
Jones, Rev. E. H., & W., 1884, A.B.F.M.S., 462 Minami Machi, Mito.
Jones, Rev. H. P., & W., M.E.C.S., 53 Kami Nagarekawa Cho, Hiroshima.
Jones, Rev. J. I., & W., 1909, M.E.C., 77 Fujimi Cho, Fukuoka.
Jorgensen, Mr. Arthur, & W., 1912, Y.M.C.A., 91 Benten Cho, Ushigome, Tokyo.

Jost, Miss H. J., 1908, M.C.C., 14 Shiritari Zaka, Kanazawa.
Judson, Miss Cornelia, 1887, A.B.C.F.M., Niban Cho, Matsuyama.
Juergensen, Mr. C. F., & W., Assembly of God, 55 Morikawa Cho, Hongo, Tokyo.
Julius, Miss O., C. of E., Ind., Kure.

K

Kaufman, Miss Emma T., 1913, Y.W.C.A., 12 Sanchome, Tamachi, Ushigome, Tokyo.
Keagey, Miss M. D., 1908, M.C.C., 8 Torii Zaka, Azabu, Tokyo.
Keen, Miss E. M., 1896, C.M.S., 7, Shindaiku Machi, Nagasaki.
Keirn, Rev. G. L, D.D., & W., 1899, Univ., 15 Dote Samban Cho, Koji-machi, Tokyo.
Kent, Miss A. E., A.E.C., Morioka.
Ketchum, Miss Edith L., M.E.C., Fukuoka.
Kettlewell, Rev. F., & W., 1905, S.P.G., Kobe.
Kidwell, Miss L. M., 1894, M.E.C., Nagasaki.
Kilbourne, Rev. E. A., & W., 1902, O.M.S., Kashiwagi, Yodobashi Machi, Tokyo Fu.
Kilbourne, Rev. E. L., 1912, O.M.S., Kashiwagi, Yodobashi Machi, Tokyo Fu.
Killam, Miss Ada B., 1902, M.C.C., (A).
King, Ven Archdeacon A.F., 1888, S.P.G., 11 Sakae Cho, Shiba, Tokyo.
Kingsbury, Rev. W. de L., & W., 1907, Unc., Tsukimi Zaka, Akatsuka-Kyoku, Nagoya.
Kinney, Miss J. M., 1905, C.P., Tamsui, Formosa.
Kirtland, Miss Leila, 1910, P.C.S., Kinjo Jo Gakko, Shichome Shirakabe Cho, Nagoya.
Klein, Miss Louise, Univ. M., 50 Takata, Oimatsu Cho, Tokyo.
Klein, Rev. Matthias, & W., 1906, F.M.C., (A).
Knight, Rev. O. H., & W., 1899, C.M.S., Rapkyns, Horsham, England (A).
Knipp, Rev. J. Edgar, & W., U.B.C., 18 Miyano-Waki, Okazaki Cho, Kyoto.
Koskenniemi, Rev. E., & W., Finn. Luth., (A).
Kriete, Rev. C. D., & W., 1912, R.C.U.S.A., 1016 Muyuka Machi, Yamagata.
Kuyper, Rev. Hubert, 1911, R.C.A., 71 Osawakawara Koji, Morioka.
Kuyper, Miss Jennie M., 1905, R.C.A., 178 Bluff, Yokohama.

L

Lafon, L'Abbé H., 1881, R.C., Fukushima.
Laisné, L'Abbé T., R.C., (A).
Landis, Rev. H. M., & W., 1888, P.C.U.S.A., Meiji Gakuin, Tokyo.
Landsborough, D., M.D., & W., 1895, E.P., Shoka, Formosa, (A).
Lane, Miss E. A., 1912. C.M.S., Kagoshima.
Lang, Rev. D. M., & W., 1880, C.M.S., 55 Moto Machi, Hakodate,
Langlais, Rev. J., R.C., (A).
Langley, Mr. Hubert, Y.M.C.A.T., Hyogo Ken.
Langman, Mr. P. J., Y.M.C.A.T., Hakodate.

Laning, George, M.D., & W., 1910, A.E.C., 16 Harima Machi, Kobe.
Laning, Henry, M.D., 1873, A.E.C., (retired) Cedar Park Ave., Chevy Chase, Md., U.S.A.
Laning, Miss Mary E., 1908, A.E.C., Nara.
Lansing, Miss H. M., 1893, R.C.A., 45 Shimo-Tatsuo Cho, Kagoshima.
Lassen, Mr. L., O.M.S., Kashiwagi, Yodobashi Machi, Tokyo Fu.
Larson, Lieut. Anders, 1914, S.A., Uramachi, Isesaki.
Lawrence, Mr. A., & W., B.B.S., 95 Yodo Machi, Kobe.
Layman, Rev. L., D.D., & W., 1895, M.P.C., 83 Hinode Cho, Yokohama.
Leader, Miss M. J., 1911, R.C.U.S.A., 166 Higashi Samban Cho, Sendai, (A).
Learned, Rev. D. W., D.D., & W., 1875, A.B.C.F.M., Imadegawa Dori, Kyoto.
Learned, Miss G. W., 1900, A.B.C.F.M., Imadegawa Dori, Kyoto.
Leavitt, Miss Julia, 1881, P.C.U.S.A., Tanabe, Wakayama Ken. (F.C. Osaka, 11,034).
Lebarbey, L'Abbé, R.C., (A).
Lebel, Rev. E., 1892, R.C., Shimazaki Mura, Kumamoto Shi-gai.
Lediard, Miss Mary F., 1906, C.C., Joshi Sei Gakuin, 354 Nakazato, Takinogawa, Tokyo Fu.
Lee, Miss Bessie M., 1914, M.E.C., Fukuoka.
Lee, Miss Edna, M.E.C., Yokohama.
Lee, Miss Mabel, 1903, M.E.C., Seiryu Jo Gakko, Chikusa Machi, Nagoya.
Lee, Rt. Rev. Bishop A., D.D., & W., 1897, C., of E., Fukuoka.
Lemarié, Rev. F. P. M., 1898, R.C., Yatsushiro, Kumamoto Ken.
Lemoine, Rev. J. C., 1894, R.C., Nagoya. (A).
Lennox, Miss, M.S.C.E.C., Niigata.
Lewis, Miss Alice G., 1905, S.F., 30 Koun Cho, Mita, Shiba, Tokyo.
Lindsay, Miss C. C., M.C.C., Eiwa Jo Gakko, Shizuoka.
Lindsey, Miss Lydia A., 1907, R.C.U.S.A., Miyagi Jo Gakko, Sendai.
Lindstrom, Rev. H., & W., 1891, C.M.A., 24 Shimonaka Machi, Hiroshima.
Linn, Rev. J. K., & W., 1915 Evang. Luth., 144 Haramachi, Hongo Ku, Tokyo.
Lippard, Rev. C. K., D.D., & W., 1900, Evang. Luth., Saga, Kyushu.
Lissarrague, L'Abbé, 1901, R.C., (A).
Livingstone, Miss A., 1913, E.P., Shoka, Formosa.
Lloyd, Miss J., 1903, E.P., Tainan, Formosa.
Lloyd, Rev. J. H., 1908, A.E.C., 9 Tsukiji, Tokyo.
Lobdell, Rev. N. L., & W., 1905, U.M., 32 Nichome, Higashi, Kusabuka Cho, Shizuoka.
Logan, Rev. C. A., D.D., & W., 1902, P.C.S., Tokushima. (F.C. Osaka 22,937).
Lombard, Rev. F. A., & W., 1900, A.B.C.F.M., Muro Machi Dori, Imadegawa Agaru, Kyoto.
London, Miss M. H., Kojimachi, 1907, P.C.U.S.A., Joshi Gakuin, 33 Kami Niban Cho, Tokyo.
Loomis, Miss C. D., 1901, W.U.M., 223 Bluff, Yokohama, (A).
Loomis, Rev. H., & W., 1872, Unc., Yokohama, (A).
Lucas, Rev. A. E., & W., 1913, C.M.A., Seoul, Korea.
Lumpkin, Miss Estelle, 1911, P.C.S., Tokushima.
Luther, Miss I. R., 1898, P.C.U.S.A., Hokuriku Jo Gakko, Kanazawa.

M

MacCauley, Rev. Clay, 2 Shikoku Mita, Shiba, Tokyo.
Macdonald, Miss A. C., 1904 (Unc.) 12 Tamachi, Sanchome, Ushigome, Tokyo.
MacKay, Mr. G. W., & W., C.P., Tamsui, Formosa.
MacNair, Mrs. T. M., 1883, P.C.U.S.A., 2 Nishi Machi, Nihon-enoki, Shiba, Tokyo.
Madden, Rev. M. R., & W., 1895, C.C., (A).
Madeley, Rev. W. F., & W., 1889, A.E.C., 9 Motokaji Cho, Sendai.
Makeham, Miss S. E., 1968, M.S.C.E.C., Nagano.
Mallett, Miss Gertrude, 1909, M.P.C., (A). Port Jervis, New York, U.S.A.
Mann, Miss Irene P., 1895, A.E.C., Utsunomiya.
Mann, Rev. J. C., & W., C.M.S., Okayama, Matsuye.
Mapp, Commissioner Henry W., & W., 1914, S.A., 11 Ginza, Nichome, Tokyo.
Marie, L'Abbé L. C., 1888, R.C., Hiroshima.
Marion, L'Abbé P., R.C., 1895, Fukushima.
Marmonier, L'Abbé P. C. H., 1900, R.C., Tamatsukuri, Osaka.
Martin, Mr. J. V., & W., 1914, M.E.C., 7 Aoyama Gakuin, Tokyo.
Martin, Rev. Wm., & W., 1914, Union Church, 67 Bluff, Yokohama.
Martin, L'Abbé, 1910, R.C., Miyazaki.
Mathon, L'Abbé, Remy, R.C., (A).
Matrat, Rev. J. Fr., 1881, R.C., Hirosashi, Hirado, Nagasaki, Ken.
Matson, Rev. Aug., & W., 1901, S., All., Ito, Izu. (A).
Matthew, Miss Margaret L., 1908. Y.W.C.A. 12 Tamachi Sanchome, Ushigome, Tokyo.
Matthews, Rev. W. K., & W., 1902, M.E.C.S., Kwansei Gakuin, Kobe.
Mauk, Miss Laura, E.A. 84 Sasugaya Cho, Koishikawa, Tokyo.
Maxwell, Rev. J. L., M.D., & W., 1901, E.P., Formosa. (A).
Mayer, Rev. P. S., & W., 1909, E.A., 500 Shimo Ochiai Mura, Tokyo Fu.
Mayrand, Rev. P. A., 1889, R.C., Hachioji.
McAlpine, Rev. R. E., D.D., & W., 1885, P.C.S., 64 Shirakabe Cho, Itchome, Nagoya.
McCaleb, Rev. J. M., (& W., absent) 1892, Unc., Zoshigaya Mura, Koishikawa, Tokyo.
McCall, Rev. C. F., & W., 1908, C.C., (A).
McCauley, Mrs. J. K., 1880, P.C.U.S.A., Tokyo.
McCloy, Miss G. J., W.U.M., Yokohama.
McCord, Rev. E. K., & W., 1900, A.C.C., 41 Karahori Cho, (F.C. Tokyo 18,007) Sendai.
McCoy, Rev. R. D., & W., 1904, C.C., Sei Gakuin, Takinogawa, Tokyo Fu.
McCrory, Miss Cora, 1912, P.C.U.S.A., Otaru.
McDonald, Miss M. D., 1912, P.C.U.S.A. Joshi Gakuin, 33 Kami Niban Cho, Kojimachi, Tokyo, (A).
McDowell, Miss Jessie, 1912, M.E.C., Kwassui Jo Gakko, Nagasaki.
McIlwaine, Rev. W. B., & W., 1889, P.C.S., 188 Sanchome, Tori Cho, Kochi, (A).
McKenzie, Rev. D. R., D.D., & W., 1891, M.C.C., 23 Kamitomizaka, Koishikawa, Tokyo, (F.C., Tokyo, 24,908).
McKim, Rt. Rev. Bishop John, D.D., 1880, A.E.C., 38 Tsukiji, Tokyo.
McKim, Miss Bessie, 1905, A.E.C., 472 Nishi Okubo, Tokyo Fu.

McKim, Miss Nellie, 1914, A.E.C., 472 Nishi Okubo, Tokyo.
McKim, Rev. J. Cole, & W., 1912, A.E.C., Wakamatsu.
McKowan, Miss Amy E., 1911, A.B.C.F.M., Baikwa Jo Gakko Osaka.
McLeod, Miss Anna, 1910, M.C.C., (A).
McLeod, Rev. D. W., 1907, C.P., Tamsui, Formosa.
Mead, Miss Bessie, 1904, A.E.C., Yamagata.
Mead, Miss Lavinia, 1887, A.B.F.M.S., Osaka.
Medling Rev. P. P., & W., 1907, S.B.C., 79 Yamashita Cho, Kagoshima.
Meikle, Rev. W. L., & W., 1908, F.M.C., Sumoto, Awaji.
Melton, Miss M. E., 1889, M.E.C., Kwassui Jo Gakko, Nagasaki.
Meredith, Rev. F. C., 1912, A.E.C., 53 Tsukiji, Tokyo.
Meyers, Rev. J. T., & W., 1893, M.E.C.S., 133 Kami Nobori Cho, Hiroshima.
Milan, Rev. Father, R.C., Uwajima.
Miles, Rev. B. N., & W., 1909, S.P.G., Dzushi.
Miller, Rev. H. K., & W., 1892. R.C.U.S.A., 9 Tsukiji, Tokyo. (F.C., Tokyo 20,029).
Miller, Rev. L. S. G., & W., 1907, Evang. Luth., Yohano Cho, Fukuoka.
Miller, Miss Janet, M.E.C.S., Hiroshima.
Millican, Rev. R. W., 1911, F.M.C., Akashi.
Milliken, Miss E. P., 1884, P.C.U.S.A., Joshi Gakuin, 33 Kami Niban Cho, Kojimachi, Tokyo.
Millman, Rev. R. M., & W., 1909, M.S.C.E.C., Toyohashi.
Mills, Mr. E. O., & W., 1908, S.B.C., (A).
Minkkinen, Rev. D., & W., 1905, Kami Suwa, Shinshu.
Mintle, Miss Rosa, 1908, H.F.
Misener, Mrs. E. W., M.C.C., Kwansei Gakuin, Kobe.
Mohr, Rev. Father, R.C., Yamagata.
Monday, Miss L. B., 1912, P.M., Hokuriku Jo Gakko, Kanazawa.
Monk, Miss A. M., 1904, P.C.U.S.A., Hokusei Jo Gakko, Sapporo.
Montagu, L'Abbe L., 1902, R.E., Sendai.
Montgomery, Rev. W. E., & W., 1909, E.P., (A).
Montieth, Miss L. S., 1915, S.P.G., Tokyo.
Moody, Rev. Campbell N., E.P., Formosa. (A).
Moore, Rev. B. S., & W., 1915, Unc., Motomachi, Yokohama.
Moore, Miss Ellen, 1909, Unc., 1929 Shimoshibuya, Tokyo Fu.
Moore, Rev. J. P., D.D., & W., 1883, R.C.U.S.A., 125 Tsuchidoi, Sendai.
Moore, Rev. J. W., & W., 1890, P.C.S., Susaki Machi, Kochi Ken.
Moore, Rev. D. H., & W., 1914, C. of E., Mejiro, Tokyo Fu.
Morgan, Miss A. E., 1889, P.C.U.S.A., Wilmena Jo Gakko, Osaka.
Moseley, Rev. C. B., D.D., & W., 1887, M.E.C.S., (A).
Moulton, Miss Julia, 1891, R.C.A., 178 Bluff, Yokohama.
Muller, Mr. Frank, & W., Unc., 1766 Nakano, Kashiwagi Station, Tokyo Fu. (F.C., Tokyo 24, 999).
Munroe, Rev. H. H., & W., 1906, P.C.S., 602 Eikokuji Machi, Kochi.
Murray, Rev. D. A., D.D., & W., (A). 1888, P.C.U.S.A., Tsu.
Myers, Rev. H. W., D.D., & W., 1897, P.C.S., Kobe.
Myers, Miss Louisa B., 1914, A.E.C., Heian Jo Gakko, Kyoto.
Mylander, Miss Ruth, 1910, F.M.C., 1921, Hidein Cho Tennoji, Osaka. (A).

N

Nash, Miss E., 1891, C.M.S., Matsuye.
Neely, Miss Clara J., A.E.C., Shintera Machi, Gojo Sagaru, Kyoto.

Nevile, Miss C. L., 1905 S.P.G., Sanko Cho, Shirokane, Shiba, Tokyo, (A).
Newbold, Miss E. G., 1907, A.E.C., Koriyama.
Newcomb, Miss Ethel, 1913, M.E.C.S., Hiroshima Girls' School, Hiroshima.
Newell, Rev. H. B., D.D., & W., 1887, A.B.C.F.M., Niban Cho, Matsuyama.
Newton, Rev. J. C. C., D.D., & W., 1888, M.E.C.S., Kwansei Gakuin, Kobe.
Nichols, Rev. S. H., & W., 1911, A.E.C., 127, Azabashi moto Uramachi, Aomori, (A) c/o 281 4th Ave., New York City.
Nicholson, Mr. Herbert U., 1915, S. F., 30 Koun Machi, Mita, Shiba, Tokyo.
Nielson, Rev. A. B., 1895, E.P., Tainan, Formosa, (A).
Nielsen. Rev. J. P., & W., 1909, Luth., 53 Nichome, Hiyoshi Cho, Kurume.
Noailles, L'Abbé Olivier de, 1883, R.C., 80 Honmura, Yamashita Cho, Yokohama.
Noordhoff, Miss Jeane, R.C.A. Maruyama Machi, Baiko Jo Gakuin, Shimonoseki.
Norman, Rev. D., & W., 1897, M.C.C., 12 Agata Machi, Nagano. (A).
Norman, Miss L., 1913, M.C.C., Kwansei Gakuin, Kobe. (A).
Norton, Miss E. L. B., 1900, C. of E., Sapporo.
Noss, Rev. Christopher, D.D., & W., 1895, R.C.U.S.A., Wakamatsu.
Nylund, Miss J., Luth. Finn., (A).

O

Obee, Rev. E. I., & W., 1904, M.P.C., Tamanoe Cho, Atsuta, Nagoya.
Ogburn, Rev. N. S., 1912, M.E.C.S., 10 Ichiban Cho, Matsuyama.
Oldham, Miss Lavinia, 1892, C.C., 35 Nakano Cho, Ichigaya, Tokyo.
Olds, Rev. C. B., & W., 1903, A.B.C.F.M., Nichome, Gakko Cho, Niigata.
Oliphant, Rev. L. D., & W., 1914, C.C., Akita.
Oltmans, Rev. A., D. D., & W., R.C.A., Meiji Gakuin, Shirokane, Shiba, Tokyo.
Oltmans, Miss C. J., 1914, R.C.A., Yokohama.
Oltmans, Miss F. E., 1914, R.C.A., Meiji Gakuin, Tokyo.
Oney, Mr. Edward, O.M.S., (A) Prater, Ky., U.S.A.
Osborne, Miss C. M., 1895, U.M., Care Rev. Samuel B. Ayers, Woonsocket, R.I., U.S.A., (A).
Ostrom, Rev. H. C., & W., 1911, P.C.S., Tokushima.
Outerbridge, Rev. H. W., & W., 1910, M.C.C., (A).
Oxford, Mr. J. S., & W., 1910, M.E.C.S., 23 Shichome, Kita Nagasa Dori, Kobe.

P

Page, Miss Mary, 1912, Y.W.C,A., 12 Sanchome, Tamachi, Ushigome, Tokyo.
Painter, Rev. S., & W., 1896, C.M.S., Omuta, Fukuoka Ken.
Palmer, Miss A., P.C.U.S.A., Wilmina Jo Gakko, Osaka.
Parker, Miss A., 1901, S.P.G., 337 Okuhirano Mura, Kobe.
Parker, Miss Edith, 1909, C.C., 354 Nakazato, Takinogawa, Tokyo Fu.
Parmelee, Miss H. F., 1877, A.B.C.F.M., 15 Teppo Cho, Matsuyama.

Parrott, Mr. Fred., & W., 1890, British Bible Societies, Bible House, 95 Yedo Machi, Kobe.
Pasley, Miss M. L., 1903, C.M.S., Hamada.
Patterson, Rev. G. S., & W., 1912, M.C.C., Toyama.
Patton, Miss A. V., 1900, P.C.S., Okazaki, Mikawa.
Patton, Miss F. D., 1895, P.C.S., Okazaki, Mikawa.
Pauley, Miss Anabelle, 1915, A.B.F.M.S., 47 Shimo Tera Machi, Himeji.
Payne, Miss E. C., 1892, C.M.S., Otaru.
Pearce, Miss E. A., 1908, O.M.S., (A) Chelsea, Mass., U.S.A.
Peatross, Rev. L. A., 1913, A.E.C., 52 Kashima Cho, Toyama.
Peck, Miss Sally P., 1901, A.E.C., Yoshida Machi, Jokyo Ku, Kyoto.
Peckham, Miss Carrie, M.E.C., 1915, Tokyo.
Pedley, Rev. Hilton, & W., 1889, A.B.C.F.M., 132 Iwagami Mura, Maebashi (A).
Peeke, Rev. H. V. S., D.D., & W., 1888, R.C.A., Saga, (F.C. Fukuoka, 810).
Pelu, Rev. A. C. A., 1872, R.C., Dozaki, Goto, Nagasaki Ken.
Pennick, Capt. Henry R., & W., 1913, S.A., 1901 Shimo Shibuya Tokyo Fu.
Penrod, Miss C. T., 1892, J.E.B., 356 Naka Hyakunin Machi, Okubo, Tokyo Fu.
Perrin, Rev. H. O., 1884, R.C., Kobe.
Peterson, Miss A. J., 1891, S. All., Chiba, Shimosa.
Peto, Mr. H., C.M.S., Yonago.
Pettee, Rev. J. H., D.D., & W., 1878, A.B.C.F.M., 12 Honmura Cho, Azabu, Tokyo (F.C., Tokyo, 32418).
Pettier, L'Abbé A. E., 1868 R.E., 44 Bluff, Yokohama.
Phelps, Mr. G. S., & W., 1902, Y.M.C.A., Muro Machi, Demizu Agaru, Kyoto (A).
Philips, Miss E. G., 1901, SP.C., 108 Zoshigaya Machi, Koishikawa, Tokyo.
Pickard-Cambridge, Rev. C. O., M.A., & W., C. of E., Saseho.
Pider, Miss Myrtle Z., 1911, M.E.C., Sapporo.
Pierson, Rev. G. P., D.D., & W., P.C.U.S.A., Nokkeushi, Hokkaido.
Pieters, Rev. Albertus, & W., 1891, R.C.A., 1697, Nishi Shimmachi, Oita, (F.C., Fukuoka 3322).
Pieters, Miss Johanna A., 1904, R.C.A., Maruyama Machi, Baiko Jo Gakuin, Shimonoseki.
Pifer, Miss B. Catherine, 1901, R.C.U.S.A., 6 Maruyama Cho, Koishikawa, Tokyo.
Pinsent, Mrs. A. M., 1905, M.C.C., 8 Torii Zaka Machi, Azabu, Tokyo.
Poole, Miss Carrie M., 1914, M.E.C., Kumamoto.
Pool, Miss Lillian, 1906, N.C., Sosui Hama, Hiromachi, Kyoto.
Porter, Miss F. E., P.C.U.S.A., 1010 Yamamura Machi, Fukakusa Mura, Kyoto Fu.
Pouget, L'Abbé A., 1893, R.C., Morioka.
Pratt, Miss S. A., 1892, W.U.M., 212 Bluff, Yokohama.
Preston, Miss E. D., 1908, C.M.S., Tokushima.
Preston, Miss Grace S., 1913, M.E.C., Hirosaki.
Price, Rev. P. G., & W., 1912, M.C.C., Kanazawa.
Pringle, Miss F. C., 1900, S.P.G.
Puissant, Rev. M , 1888, R.C., Kishiwada, Osaka Fu.
Purinton, Mr. R. E., & W., Y.M.C.A.T., 19 Kawaguchi Machi, Osaka.

R

Ragan, Miss Ruth, Y.W.C.A., 12 Tamachi, Sanchome, Ushigome, Tokyo.
Raguet, L'Abbé E., R.C., Urakami, Nagasaki Ken.
Ranck, Miss Elmina, 1906 E.A., 4 Otsuzumi, Koriyama, Fukushima Ken.
Ransom, Miss Mary H., 1901, P.C.U.S.A., Wilmina Jo Gakko, Osaka, (A).
Ranson, Miss A. L., 1904, A.F.C., (A) c/o 281 4th Ave., New York City.
Raoult, Rev. C. E., 1896, R.C., Hitoyoshi, Kumamoto Ken.
Rawlings, Rev. G. W., & W., 1900, C.M.S., Osaka.
Ray, Rev. J. F., & W., 1904, S.B.C., Walnut, Miss., U.S.A. (A).
Rees, Miss Sarah J., A.E.C., 11 Higashi Ichibancho, Sendai.
Reeves, Miss M. P., 1915, C.M.S., 52 Tsukiji, Tokyo.
Reifsnider, Rev. C. S., L.H.D., & W., 1901, A.E.C., 56 Tsukiji, Tokyo.
Reifsnider, Mr. John, & W., 1902, A.E.C., 6 Tsukiji, Tokyo.
Reiners, Prefet Apostlique, R.C., Kanazawa.
Reischauer, Rev. A. K., D.D., & W., 1905, P.C.U.S.A. (A).
Reive, Miss A. D., E.P., 1913, Tainan, Formosa.
Relave, L'Abbé T. L., 1885, R.C., Miyazu, Tango.
Rey, Rt. Rev. Archbishop, J.P., 1882, R.C., Tsukiji Cathedral, Tokyo.
Rey, L'Abbé A., 1889, R.C., Tamashima, Okayama Ken.
Reynaud, L'Abbé Jules, 1896, R.C., Sendai.
Richards, Rev. W. A., S.P.G., Odawara.
Richardson, Rev. C. F., 13 Higashi Yamate, Nagasaki.
Richardson, Miss C. M., 1911, C.M.S., (A).
Riddell, Miss H., 1890, C. of E., 436 Furu Shin Yashiki, Kumamoto.
Ridley, Miss A. C., Unc. 3 of 20, Shichome, Yamamoto Dori, Kobe.
Riker, Miss Jessie, 1903, P.C.U.S.A., Yamada, Ise.
Rioch, Miss M. M., 1892, C.C., 35 Nakano Cho, Ushigome, Tokyo.
Ritson, Miss E., 1891, C.M.S., 298 Tomida Ura Machi, Nakano Cho, Tokushima (A).
Roberts, Miss A., 1897, C.M.S., 89 Harajuku, Tokyo (A).
Robertson, Miss M. A., 1891, M.C.C., Kofu.
Robinson, Rev. C. E., & W., 1907, C.C., 69 Kwozenji Dori, Sendai.
Robinson, Rev. J. C., & W., 1888, M.S.C.E.C., 6 Shirakabe Cho, Nagoya.
Robinson, Miss Hilda, 1913, M.S.C.E.C., 6 Shirakabe Cho, Nagoya.
Rollstin, Mr. W. P., Unc., Osaka (A).
Ross, Rev. C. H., & W., 1910, A.B.F.M.S., 27 Nakajima Cho, Sendai.
Rowe, Rev. J. H., & W., 1906, S.B.C., 29 Sakura Baba, Nagasaki.
Rowland, Rev. G. M., D.D., & W., A.B.C.F.M., Kita Ichijo, Higashi Shichome, Sapporo.
Rowland, Prof. Paul, Unc., Sapporo.
Rowland, Miss J. M., 1906, S.P.G., Kami Waka Dori, Sanchome, Kobe.
Rowland, Rev. F. W., & W., C. of E., 42 Yohano Cho, Fukuoka.
Ruigh, Rev. D. C., & W., 1905, R.C.A., 450 Sanko Cho, Shirokane, Shiba, Tokyo, (F.C., Tokyo 15,367).
Rumsey, Miss F. M., 1907, A.B.F.M.S., 7 North St., Batavia, N.Y., U.S.A., (A).
Rupert, Miss N. L., 1913, A.B.C.F.M., Kobe College, Kobe.
Russell, Miss E., 1879, M.E.C., Kwassui Jo Gakko, Nagasaki.
Russell, Miss M. Helen, M.E.C., Hirosaki.
Russell, Miss May, 1911, M.E.C., Kwassui Jo Gakko, Nagasaki.
Ryan, Miss Esther 1913, M.C.C., Eiwa Jo Gakko, Kofu.

Ryder, Rev. Stephen W., & W., 1913, R.C.A., 157 Nichome, Sasayama Machi, Kurume, (F.C. Tokyo, 29,009).
Ryder, Miss G. E., 1908, A.B.F.M.S., 51 Tenma Cho, Yotsuya, Tokyo.
Ryerson, Rev. G. E., & W., 1905, S.P.G., Kobe.

S

Salmon, Right Rev. M. A., Vic. Gen., 1868, R.C., Nagasaki.
Salmon, Rev. K., & W., Finn. Luth., Iida Machi, Shinshu.
Sander, Miss M., 1890, C.M.S., Tokyo.
Sanders, Mr. T. H., & W., 1912, Unc., Yamaguchi.
Saunby, Rev. J. W., & W., 1910, M.C.C., 14 Nakatakajo Machi, Kanazawa.
Sauret, Rev. M., 1870, R.C., Kurume.
Savolainen, Mr. V., & W., Evang. Luth. (A).
Sawdey, Mr. J. B., Y.M.C.A.T., Dairen.
Schaffner, Rev. P. F., & W., 1915, R.C.U.S.A., 12 Shinryudo Cho, Azabu, Tokyo.
Schereschewsky, Miss C. E., 1910, A.E.C., 32 Dote Samban Cho, Kojimachi, Kokyo.
Schiller, Supt. Dr. Emil, & W., 1895, G.E.P.M.S., 10 Shogoin Cho, Noboribata, Kyoto.
Schlegelmilch, Miss Donna, 1909, M.P.C., 244 Bluff, Yokohama, (A).
Schneder, Rev. D. B., D.D., & W., 1887, R.C.U.S.A., 164 Higashi Samban Cho, Sendai.
Schroeder, Pfarrer E., & W., 1908, G.E.P.M.S., 23 Kami Tomi Zaka Machi, Koishikawa, Tokyo.
Schwab, Rev. B. T., & W., 1914, E.A., 93 Sanchome, Kobinata Daimachi, Koishikawa, Tokyo.
Schwartz, Rev. H. W., M.D. & W., 1885, A.B.S., Yokohama.
Schwartz, Rev. H. B., D.D., & W., M.E.C., (A).
Schweitzer, Miss Edna, 1912, E.A., 84 Sasugaya Cho, Koishikawa, Tokyo.
Scott, C. J., Mr. Y.M.C.A.T., Fukuchiyama.
Scott, Rev. F. N., & W., 1904, M.E.C., 6 Higashi Yamate, Nagasaki (F.C., Fukuoka, 4060).
Scott, Rev. J. H., & W., 1892, A.B.F.M.S., 27 Gojodori, Nichome Chikko, Nishi Ku, Osaka, (F.C., Osaka, 15,202).
Scott, Rev. J. J., 1911, C.M.S., 324 Hiratsuka Cho, Hiroshima.
Scott, Miss Mary, 1911, M.C.C., 12 Agata Machi, Nagano.
Searle, Miss S. A., 1883, A.B.C.F.M., Kobe College, 60 Shichome, Yamamoto Dori, Kobe.
Seiple, Rev. W. G., Ph.D., & W., 1905, R.C.U.S.A., 125 Tsuchidori, Sendai.
Sells, Miss E. A. P., 1893, C.M.S., 41 Kajiya Cho, Kagoshima.
Senior, Miss H. D., C.M.S., Kure.
Sergie, Archbishop, 1908, R.O.C., 6 Higashi Kobai Cho, Suruga Dai, Tokyo.
Shafer, Rev. L. J., & W., 1912, R.C.A., 155 Elmendorf St., Kingston, N.Y., U.S.A.,
Shannon, Miss Katherine, 1908, M.E.C.S., Hiroshima Girls' School, Hiroshima.
Shannon, Miss I. L., 1904, M.E.C.S., Hiroshima Girls' School, Hiroshima.

Sharpless, Miss F., 1910, S.F., Mito.
Shaw, Miss L., M.S.C.E.C., 12 Kawaguchi Cho, Osaka (A).
Shaw, Rev. R. D., & W., 1901, S.P.G., Shidzuoka.
Shepherd, Miss E. M., 1910, S.P.G., Tokyo, (A).
Sherman, Miss M. B., 1902, P.C.U.S.A., Matsuyama.
Sheppard, Miss E., Unc., 3 of 20, Shichome, Yamamoto Dori, Kobe.
Shively, Rev. B. F., & W., 1907, U.B.C., Nashinoki Cho, Kyoto.
Shortt, Rev. C. H., 1900, M.S.C.E.C., Niigata.
Sifton, Miss I. A., 1897, Unc. (A).
Silhol, L'Abbé L. J., R.C., Osaka.
Simeon, Miss R., 1915, S.P.G., Shizuoka.
Simpson, Rev. J. B., 1910, S.P.G., (A).
Sims, Mr. J. G., & W., 1914, M.E.C.S., Kwansei Gakuin, Kobe.
Singer, Miss Florence E., 1894, M.E.C., Iai Jo Gakko, Hakodate.
Slate, Miss Anna B., 1912, M.E.C., 221 Bluff, Yokohama.
Smelser, Mr. F. L., & W., 1895, H.F., 2092 Minami Otamachi, Yokohama.
Smith, Rev. Frisby D., & W., 1908, Luth., 139 Higashi Kata Machi, Hongo Ku, Tokyo.
Smith, Rev. F. H., & W., 1905, M.E.C., Nandaimon, Seoul, Chosen.
Smith, Rev. Lloyd M., & W., A.E.C., 1915, Wakayama.
Smith, Rev. P. A., & W., 1903, A.E.C., Fukui.
Smith, Mr. Roy, & W., 1908, Y.M.C.A.T., Higher Commercial School, Kobe.
Smith, Miss S. C., 1880, P.C.U.S.A., Sapporo.
Smith, Miss A., S.P.G., Kobe.
Smith, Prof. W. G., & W., Unc., Shirokane, Shiba, Kobe.
Smyser, Rev. M. M., & W., 1903, Unc., Yokota, Akita Ken.
Smyth, Adjutant Annie, 1905, S.A., 179 Bluff, Yokohama.
Smythe, Rev. L. C. M., 1913, P.C.S., Toyohashi.
Sneyd, Mr. H. S., & W., 1913, Y.M.C.A., 223 Bluff, Yokohama.
Snider, Miss Cora G., 1912, N.C., Fukushiyama.
Soubitez, L'Abbé, 1911, R.C., Utsunomiya, (A).
Spackman, Rev. H. C., C. of E., Ikebukuro, Tokyo.
Spencer, Miss Florence, M.S.C.E.C., Niigata.
Spencer, Rev. D. S., D.D., & W., 1883, M.E.C., 6 Hisaya Cho, Hatchome, Nagoya.
Spencer, Rev. U. C., M.S.C.E.C., Matsumoto.
Spencer Miss M. A., 1878, M.E.C., (A).
Spencer, Rev. V. C., 1913, M.S.C.E.C., Gifu.
Spencer, Miss Florence, 1913, M.S.C.E.C., Gifu.
Sprowles, Miss Alberta B., 1905, M.E.C., Aoyama Jo Gakuin, Tokyo.
Stacey, Mr. H., & W., S.D.A., 169-171 Amanuma, Suginami Mura, Toyotama Gun, Tokyo.
Stanford, Rev. A. W., & W., 1886, A.B.C.F.M., 53 Gochome, Yamamoto Dori, Kobe.
Staples, Mr. I. B., & W., 1915, N.C., 207, Komatsubara Kumamoto.
Starkey, Miss Bertha, 1910, M.E.C., Kwassui Jo Gakko, Nagasaki.
Stauffacher, Rev. A. D., & W., 1912, E.A., 500 Shimo Ochiai Mura, Tokyo Fu.
Steadman, Rev. F. W., & W., 1901, A.B.F.M.S., (A).
Steck, Mr. J. M., 1914, Y.M.C.A.T., Miyakonojo.
Steele, Rev. H. T., & W., 1906, S.P.G., Goban Cho, Okayama.
Steele, Miss Harriett, 1914, M.P.C., 244 Bluff, Yokohama.

Steichen, L'Abbé Michel, 1886, R.C., 35 Tsukiji, Tokyo.
Stevenson, Miss G. S., 1898, C.M.S., 2 Nishi Shichichome, Kita Sanjo, Sapporo.
Stewart, Rev. R. S., & W., 1915, M.E.C.S., 65 Miyashita Cho, Sugamo, Koshikawa, Tokyo.
Stewart, Rev. S. A., & W., 1906, M.E.C.S., Sosui Hama, Hiromichi Nishi, Kyoto.
Stirewalt, Rev. A. J., & W., 1906, Evang. Luth., 388 Furu-Shinyashiki, Kumamoto.
Stowe, Miss Grace H., 1908, A.B.C.F.M., Kobe College, 60 Yamamoto Dori, Shichome, Kobe.
Stowe, Miss Mary E., 1908, A.B.C.F.M., Kobe College, 60 Yamamoto Dori Shichome, Kobe.
Strickland, Mr. J. L., 1913, Y.M.C.A.T., Osaka.
Strothard Miss Alice, 1914, M.C.C., Eiwa Jo Gakko, Kofu.
Stuart Miss J., 1885, E.P., Shoka, Formosa.
Suthon, Miss G., 1889, A.E.C., Karasumaru Dori, Kamichojo Machi Kado, Kyoto.
Swan, Mr. Geo. D., & W., Y.M.C.A., 7 of 97 Yamamoto Dori Shichome, Kobe.
Sweet, Rev. C. F., & W., 1898, A.E.C., 54 Tsukiji, Tokyo.

T

Tammio, Rev. K., & W., Finn. Luth., Shimo Suwa, Shinshu.
Tanner, Miss K., S.P.G., 358 Sanko Cho, Shirokane, Shiba, Tokyo.
Tapson, Miss A. M., 1888, C.M.S., Odawara.
Tate, Miss Lillian, Formosa.
Taylor, Miss Erma M., 1913, M.E.C., Hirosaki, Aomori Ken.
Taylor, Miss Minnie, 1909, R.C.A., 16 Oura, Higashiyamate, Nagasaki.
Taylor, Mr. Wm., T., & W., Pentecostal Miss. Union, 18 Minami Yamate, Nagasaki.
Teague, Miss Carolyn, 1912, M.E.C., Karakata, Kumamoto.
Tenny, Rev. C. B., & W., 1900, A.B.F.M.S., 45 Hisakata Cho, Koishikawa, Tokyo.
Tetlow, Miss H. L., 1908, A.E.C., Tsu, Ise.
Teusler, R. B., M.D., & W., 1900, A.E.C., 27 Tsukiji, Tokyo.
Thiry, L'Abbé F. T., R.C., Nagasaki.
Thomas, Rev. Father, E.C., Kochi.
Thomas, Miss Hettie A., 1904, M.E.C., Nagasaki.
Thompson, Miss Charlotte, 1908, P.C.S., Kinjo Jo Gakko, Shirakabe Cho, Nagoya (A).
Thompson, Mrs. David, 1863, P.C.U.S.A., Tsunohazu, Toyotama Gun, Tokyo Fu.
Thompson, Miss F. L., 1906, C.M.S., 41 Kajiya Cho, Kagoshima.
Thompson, Rev. J. W., & W., 1913, Nazarene Ch., 45 Bishamon Cho, Matsuwara Agaru, Hiromichi, Kyoto.
Thomson, Rev. R. A., F.R.G.S., & W., 1888, A.B.F.M.S., 39 Nichome, Kitano Cho, Kobe.
Thornton, Rev. Jesse B., & W., J.E.B., Waki no Hama, Kobe.
Todd, Miss Ethel N., 1913, P.C.U.S.A., Osaka.
Topping, Rev. Henry, & W., 1895, A.B.F.M.S., 43 Uchimaru, Morioka.

Topping, Miss Helen, 1911, A.B.F.M.S., 337 Winston St., Los Angeles, Cal., U.S.A. (A).
Tracy, Miss R. J., 1915, A.E.C., Heian Jo Gakko, Kyoto.
Tracy, Miss Mary E., 1903, W.U.M., 212 Bluff, Yokohama.
Trent, Miss E. M., 1894, M.S.C.E.C., Nagoya.
Trieschman, Miss Katherine, 1912, M.E.S., Hiroshima Girls' School, Hiroshima.
Tristram, Miss K., 1888, C.M.S., 12 Kawaguchi Cho, Osaka.
Trott, Miss D., 1910, S.P.G., Hirakawa Cho, Kojimachi, Tokyo (A).
True, Miss Alice, 1898, A.C.C., (A).
Trueman, Mr. G. E., & W., 1910, Y.M.C.A., (A).
Tucker, Right Rev. Bishop H. St., G., D.D., & W., 1899, A.E.C., Karasumaru Dori, Okakuen Machi, Kyoto.
Tulpin, Rev. E. A., 1877, R.C., 21 Kasumi Cho, Azabu, Tokyo.
Tuxbury, Mrs. Nina, 1907, A.B.F.M.S., Box 41, Boston, Mass., U.S.A. (A).
Tweedie, Miss E. G., 1903, M.C.C., (A).

U

Unsitalo, Miss S., 1903, Luth. Finnish, 438 Sendagaya Machi, Akasaka, Tokyo.
Umbreit, Rev. S. J., & W., 1905, E.A., (A) 910 W. Dayton St., Madison, Wis., U.S.A.
Upton, Miss E. F., A.E.C., (A).

V

Vagner, L'Abbé A., 1890, R.C., Nara.
Van Dyke, Rev. E. H., D.D., & W., M.P.C., 47 Chokuji Cho, Nagoya. (A).
Van Horn, Rev. G. W., & W., 1888, P.C.U.S.A., 32 Kawaguchi Cho, Osaka. (F.C., Osaka 11,072).
Van Petten, Mrs. C. W., 1881, M.E.C., 221, Bluff, Yokohama (A).
Van Strien, Rev. D., 1912, R.C.A., 46 Hanasaki Cho, Nagano, Shinshu.
Veazey, Miss M. A., 1892, M.C.C., Eiwa Jo Gakko, Shizuoka.
Veillon, Rev., 1908, R.C., Miyazaki.
Verbeck, Miss Eleanor, 1914, A.E.C., Akita.
Villion, Rev. A., 1871, R.C., Hagi, Yamaguchi Ken.
Vincent, Rev. C. G., & W., 1911, Unc., 73 Myogodani Machi, Koishikawa, Tokyo. (A).
Vogel, Mr. J. H., & W., 1913, O.M., Hachiman, Omi.
Vories, Mr. John, & W., 1914, O.M., Hachiman, Omi.
Vories, Mr. W. M., 1905, O.M., Hachiman, Omi, (F.C., Osaka 17158).
Voules, Miss J. E., 1913, S.P.G., Kobe.

W

Wagner, Miss D. M., 1913, M.E.C., Hakodate.
Wainwright, Miss M. E., 1887, A.B.C.F.M., 141 Tomita Cho, Okayama.
Wainright, Rev. S. H., D.D., & W., M.E.C.S., 8 Tsukiji, Tokyo.
Walke, Rev. R. A., & W., 1904, A.E.C., Marutamachi, Okazaki Cho, Kyoto.

Walker, Mr. F. B., & W., 1903, S.P.G., 5 Sanchome, Naka Yamate Dori, Kobe.
Walker, Rev. H. E., & W., 1911, M.C.C., Kobe.
Wallace, Rev. Geo., D.D., & W., 1899, A.E.C., 40 Tsukiji, Tokyo.
Waller, Rev. J. G., & W., 1890, M.S.C.E.C., Nagano.
Walne, Rev. E. N., D.D., & W., 1892, S.B.C., San-no Cho, Omori, Tokyo.
Walsh, Rev. G., & W., C.M.S., Tokushima.
Walton, Rev. H. B., & W., 1906, S.P.G., 2082 Minami Ota Machi, Yokohama.
Walton, Rev. M. H. W., & W., C.M.S., Hiroshima.
Walvoord, Mr. Anthony, & W., 1905, R.C.A., 16 Oura Higashiyamate, Nagasaki.
Ward, Miss Elizabeth, 1905, A.B.C.F.M., Baikwa Jo Gakko, Osaka Fu.
Ward, Miss I. M., 1901, P.C.U.S.A., Joshi Gakuin, 33 Kami Niban Cho. Kojimachi, Tokyo.
Warren, Rev. C. M., & W., 1899, A.B.C.F.M., Miyazaki.
Wassereau, L'Abbé, 1911, R.C., Tokyo.
Waterhouse, Miss M. C., 1915, A.B.C.F.M., 30 Koun Machi, Mita, Shiba, Tokyo.
Waterhouse, Rev. Paul B., & W., 1912, O.M., Hachiman, Omi.
Watson, Dr. Wm. R., 1913, S.F., Akasaka Hospital, 17 Hikawa Cho, Akasaka, Tokyo.
Watson, Miss Rebecca J., 1883, M.E.C., 221 Bluff, Yokohama.
Weakley, Rev. W. R., & W., 1895, M.E.C.S., 14 Kawaguchi Cho, Osaka. (F.C., Osaka, 12,122).
Weaver, Miss Georgiana, 1902, M.E.C., 15 Sanchome, Takaoka Cho, Nagoya.
Webb, Rev. A. E., 1894, S.P.G., Sankawa, Chiba.
Webber, Mr. P. A., & W., 1913, S.D.A., No. 2 of 198 Makura Cho, Jigyo, Higashi Machi, Fukuoka.
Welbourn, Rev. J. A., & W., 1899, A.E.C., 3 Yayoi Cho, Hongo, Tokyo.
Wells, Miss Lillian A., 1900, P.C.U.S.A., Tokuyama, Yamaguchi Ken.
West, Miss A. B., 1885, P.C.U.S.A., 2 Nishi Machi, Nihonenoki, Shiba, Tokyo.
Weston, Miss M. D., 1895, S.P.G., (A) c/o S.P.G., Tufton St., Westminster, Eng.
Wharton, Mrs. R. G., Unc., 19 Ippon Matsu Machi, Azabu, Tokyo.
Wheeler, Mr. H. A., & W., 1910, M.E.C., 12 Higashi Yamate, Nagasaki.
White, Miss Anna L., 1911, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
White, Rev. S. S., 1890, (& W., absent) A.B.C.F.M., Tsuyama Machi, Awazato-machi, 28, Towada Gun Okayama Ken.
Whitener, Rev. H. C., & W., 1912, P.C.U.S.A., Yamaguchi.
Whiting, Rev. M. M., & W., 1912, M.C.C., Nagano.
Whitman, Miss M. A., 1883, A.B.F.M.S., 10 Fukuro Machi, Kanda Ku, Tokyo.
Whitney, Mr. J. P., & W., Unc., 5, Nakamura Cho, Yokohama.
Wiberg, Brig. Sven., & W., 1914, S.A., 11 Honmura Cho, Ushigome, Tokyo.
Wilcox, Miss E. F., 1904, A.B.F.M.S., 47 Shimotera Machi, Himeji.
Wilkes, Mr. Paget., & W., J.E.B., (A).
Wilkinson, Mr. Cecil S., & W., J.E.B., Tokushima.

Wilkinson, Rev. A. T., & W., 1905, M.C.C., Nishi Kusabuka Cho, Shizuoka.
Wilkinson, Dr. J. R., & W., 1914, A.E.C., 46 Minami Cho, Itchome, Aoyama, Tokyo.
Williams, Miss H., 1916, A.E.C., 26 Tsukiji, Tokyo.
Williams, Miss T., S.P.G., Sanko Cho, Shirokane, Tokyo.
Williams, Miss Mary E., 1880, M.P.C., Nagoya.
Williams, Miss A. B., 1910, M.E.S., 83 Niage Machi, Oita, Bungo (A).
Williams, Miss Lula, 1911, Sosui Hama, Hiromachi, Kyoto.
Willingham, Rev. C. T., & W., 1902, S.B.C., 141 Koya Machi, Kokura.
Wilson, Rev. W. A., & W., 1880, M.E.C.S., Okayama.
Wilson, Staff Captain T., & W., 1906, S.A., 1901 Shimo Shibuya, Tokyo Fu.
Winn, Rev. Merle C. & W., 1915, P.C.U.S.A., Tokyo.
Winn. Miss M. L., 1881, R.C.A., Sanchome, Omachi, Aomori.
Winn, Rev. T. C., D.D., 1878, P.C.U.S.A., Taikyu, Chosen.
Winther, Rev. J. M. T., & W., 1898, Luth, 412 Shinyashiki, Kumamoto.
Woodsworth, Rev. H. F., & W., 1911, M.C.C., 7 of 97 Shichome, Yamamoto Dori, Kobe.
Woodworth, Rev. A. D., D.D., & W., 1892, A.C.C., 26 Kasumi Cho, Azabu, Tokyo.
Wordsworth, Miss R. M., 1910 S.P.G., Tokyo. (A).
Woolley, Miss K., S.P.G., Hirakawa Cho, Kojimachi, Tokyo.
Worley, Rev. J. C., D.D., & W., P.C.U.S.A., Matsuyama (A).
Worth, Miss Ida M., 1895, M.E.C.S., 83 Niage Machi, Oita, Bungo.
Worthington, Miss H. J., 1899, C.M.S., Ashiya Mura, Muko Gun, Hyogo Ken.
Wright, Miss Ada H., 1897, A.E.C., Mito.
Wright, Rev. T., Tokyo.
Wyckoff, Mrs. M. N., 1871, R.C.A., 886 Toijiri Cho, Matsumoto.
Wylie, Miss M. L., 1905, C.M.A., Shiobara, Bingo.
Wynd, Rev. William, & W., 1894, A.B.F.M.S., 30 Tsukiji, Tokyo.
Wythe, Miss K. Grace, 1909, M.E.C., Aoyama Jo Gakuin, Tokyo.

Y

Yates, Rev. P. N., A.E.C., Tatsuta Cho, Nara Ken.
Young, Miss Mariana, 1907, M.E.C., Kwassui Jo Gakko, Nagasaki.
Young, Miss M. M., 1895, M.S.C.E.C., 5 Shirakabe Cho, Itchome, Nagoya.
Young, Rev. T. A., & W., 1912, C.C., Fukushima.
Youngren, Rev. August, & W., 1903, F.M.C., 1921 Hidein Cho, Tennoji, Osaka.

Z

Zaugg, Rev. E. H., & W., 1906, R.C.U.S.A., Sendai (A).

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American Baptist Foreign Missionary Society

Acock, Miss Amy A., Osaka.
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Benninghoff, Rev. H. B., D.D., & W., Tokyo.
Bickel, Capt. Luke W. & W., Himeji.
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Brand, Rev. J. C., Tokyo.
Briggs, Rev. F. C., & W., Himeji.
Buzzell, Miss A. S., Sendai.
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Clagett, Miss M. A., (A).
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Dithridge, Miss H. L., (A).
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Fisher, Rev. R. H., & W., Yokohama.
Foote, Rev. J. A., & W., Osaka.
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Harrington, Rev. C. K., D.D., & W., (A).
Holtom, Rev. D. C., & W., Tokyo.
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Jones, Rev. E. H., & W., Mito.
Mead, Miss Lavinia, Osaka.
Pawley, Miss Anabelle, Himeji.
Ross, Rev. C. H., & W., Sendai.
Ryder, Miss G. E., Tokyo.
Scott, Rev. J. H., & W., Osaka.
Steadman, Rev. F. W., & W., (A).
Tenny, Rev. C. B., & W., Tokyo.
Thomson, Rev. R. A., F.R.G.S., & W., Kobe.
Topping, Rev. Henry, & W., Morioka.
Topping, Miss Helen, (A).
Whitman, Miss M. A., Tokyo.
Wilcox, Miss E. F., Himeji.
Wynd, Rev. Wm., & W., Tokyo.

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Cary, Miss Alice E., Kobe.
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Cobb, Rev. E. S., & W., Kyoto.
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Colby, Miss A. M., Osaka Fu.
Cozad, Miss Gertrude, Kobe.
Curtis, Miss Edith, Niigata.
Curtis, Rev. W. L., Kyoto.
Daughaday, Miss M. A., Sapporo.
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DeForest, Miss C. B., Kobe.
Denton, Miss Mary F., Kyoto.
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Fanning, Miss K. F., Kobe.
Gordon, Mrs. M. L., Kyoto.

* For full address see Alphabetical List.

Griswold, Miss Fannie E., Maebashi.
Grover, Mr. Dana I., & W., Kyoto, (A).
Gulick, Rev. Sidney L., D.D., & W., (A).
Hall, Rev. Marion E., & W., Tokyo.
Harrison, Miss Ida W., Kobe.
Hess, Rev. James M., & W., Kyoto.
Holmes, Rev. Jerome C., & W., Sapporo.
Howe, Miss Annie L.
Hoyt, Miss O. S., Matsuyama.
Judson, Miss Cornelia.
Learned, Rev. D. W., D.D., & W., Kyoto.
Learned, Miss G. W., Kyoto.
Lombard, Rev. F. A. & W., Kyoto.
McKowan, Miss Amy E., Osaka.
Newell, Rev. H. B., D.D., & W., Matsuyama.
Olds, Rev. C. B., & W., Niigata.
Parmelee, Miss H. F., Matsuyama.
Pedley, Rev. Hilton, & W., Maebashi, (A).
Pettee, Rev. J. H., D.D., & W., Tokyo.
Rowland, Rev. G. M., D.D., & W., Sapporo.
Rupert, Miss N. L., Kobe.
Searle, Miss S. A., Kobe.
Stanford, Rev. A. W., & W., Kobe.
Stowe, Miss Grace H., Kobe.
Stowe, Miss Mary E., Kobe.
Wainwright, Miss M. E., Okayama.
Ward, Miss Elizabeth, Osaka Fu.
Warren, Rev. C. M., & W., Miyazaki.
Waterhouse, Miss M. C., Tokyo.
White, Rev. S. S., & W., (Wife A).

American Christian Convention

Fry, Rev. E. C. & W., Utsunomiya.
Garman, Rev. C. P., & W., Tokyo.
McCord, Rev. E. K., & W., Sendai.
True, Miss Alice, (A).
Woodworth, Rev. A. D., D.D., & W., Tokyo.

Assembly of God

Bernauer, Mrs. Estella A., Tokyo.
Gray, Mr. F. H., & W., Tokyo Fu.
Juergensen, Mr. C. F. & W., Tokyo.
Taylor, Mr. Wm. T., & W., Nagasaki.

American Episcopal Church

Aldrich, Miss Martha, Kyoto.
Ambler, Rev. J. C., (& W., absent), Wakayama.
Andrews, Rev. R. W., & W., Maebashi.
Babcock, Miss B. R., Koriyama.
Binsted, Rev. N. S., Aomori.
Booth, Miss Alma, Kanazawa.
Boyd, Miss L. H., Tokyo.
Bristowe, Miss L. M., Aomori.
Bull, Miss Leila, Osaka.
Carlsen, Miss V. D., Hirosaki.
Chapman, Rev. J. J., & W., Kyoto.
Chappell, Rev. J., & W., Mito.
Cooke, Rev. A. W., & W., Tokyo.
Correll, Rev. I. H., D.D., & W., Tsu, Ise.
Correll, Miss Ethel, Sendai.
Dixon, Miss E. M., Morioka.
Dooman, Rev. Isaac, & W., Yamada.
Evans, Rev. Chas. H., & W., Akita.
Gardiner, Mr. J. M., & W., Tokyo.
Heywood, Miss G., Tokyo.
Humphreys, Miss M., Kanazawa.
Kent, Miss A. E., Morioka.
Laning, George, M.D., & W., Kobe.
Laning, Henry, M.D., (A).
Laning, Miss Mary E., Nara.
Lloyd, Rev. J. H., Tokyo.
Madeley, Rev. W. F., & W., Sendai.
Mann, Miss Irene P., Utsunomiya.
McKim, Rt. Rev. Bishop John, D.D., Tokyo.
McKim, Miss Bessie, Tokyo Fu.
McKim, Miss Nellie, Tokyo.
McKim, Rev. J. Cole, & W., Wakamatsu.
Mead, Miss Bessie, Yamagata.
Meredith, Rev. F. C., Tokyo.

Myers, Miss Louisa B., Kyoto.
Neely, Miss C. J., Kyoto.
Newbold, Miss E. G., Koriyama.
Nichols, Rev. S. H., (A).
Peatross, Rev. L. A., Toyama.
Peck, Miss Sally P., Kyoto.
Ranson, Miss A. L., (A).
Rees, Miss Sarah J., Sendai.
Reifsnider, Rev. C. S., L.H.D., & W., Tokyo.
Reifsnider, Mr. John, & W., Tokyo.
Schereschewsky, Miss C. E., Tokyo.
Smith, Rev. P. A., & W., Fukui.
Smith Mr. L. M., & W., Wakayama.
Suthon, Miss G., Kyoto.
Sweet, Rev. C. F., & W., Tokyo.
Teusler, R. B., M.D., & W., Tokyo.
Tetlow, Miss, Tsu.
Tracy, Miss K. J., Kyoto.
Tucker, Rt. Rev. Bishop H. St. G., D.D., & W., Kyoto.
Upton, Miss E. F., (A).
Verbeck, Miss Eleanor, Akita.
Walke, Rev. R. A., & W., Kyoto.
Wallace, Rev. Geo, & W., (A).
Welbourn, Rev. J. A., & W., Tokyo.
Wilkinson, Dr. J. R., & W., Tokyo.
Williams, Miss Hallie, Tokyo.
Wright, Miss Ada H., Mito,
Yates, Rev. P. N., Tatsuta Cho Nara Ken.

Bible Societies

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Parrott, Mr. Fred, & W., Kobe.
Schwartz, Rev. H. W., M.D., & W., Yokohama.

Canadian Presbyterian

Adair, Miss Lily, Formosa.
Clazie, Miss Mabel, Formosa.
Connell, Miss Hannah, Formosa.
Dowie, Mr. Kenneth W., & W. Formosa.
Elliot, Miss Isabel, Formosa.
Ferguson, Rev. J. Y., M.D., & W., Formosa.
Gauld, Rev. William, & W., Taihoku.
Gray, A. A., M.D., & W., Formosa.
Jack, Rev. Milton, & W., C.P., Taihoku.
Kinney, Miss J. M., Formosa.
MacKay, Mr. G. W., & W., Formosa.
McLeod, Rev. D. W., & W., Formosa.
Tate, Miss Lillian Formosa.

Church of England

Andrews, Rev. E. L.,
Andrews, Rt. Rev. Bishop W., D.D., & W., Hakodate.
Austen, Rev. W. T., & W., Yokohama.
Boutflower, Rt. Rev. Bishop C. H., D.D., Tokyo.
Boutflower, Miss M. M., Tokyo.
Bryan, Rev. J. T. I., Tokyo.
Colborne, Mrs., Boshu.
Cornwall-Leigh, Miss M. H., Yokohama.
Forester, Rev. & Hon. O. St. M., & W., Tokyo.
Foss, Rt. Rev. Bishop H. J., D.D., Kobe.
Hamilton, Miss L. C., (A).
Holland, Miss J. M., Osaka.
Julius, Miss O., Kure.
Lea, Rt. Rev. Bishop A., D.D., & W., (A).
Moore, Rev. D. H., & W., Tokyo Fu.
Riddell, Miss H., Kumamoto.
Rowlands, Rev. F. W., & W., Fukuoka.
Spackman, Rev. M. C., & W., Tokyo.
Wright, Rev. T., Tokyo.

Christian and Missionary Alliance

Francis, Miss R. M., Shobara, Hiroshima Ken.
Francis, Rev. T. R., & W., Shobara, Hiroshima Ken.
Lindstrom, Rev. H., & W., Shobara, Hiroshima Ken.
Lucas, Rev. A. E., & W., Onomichi.

Wylie, Miss M. I., Onomichi.

Churches of Christ.

Armbruster, Miss Rose T., Akita.
Asbury, Miss Jessie J., Sendai.
Brown, Miss Winifred, Tokyo Fu.
Clawson, Miss Bertha, Tokyo Fu. (A).
Davey, Rev. P. A. & W., Tokyo.
Erskine, Rev. Wm. H. & W., Osaka.
Garst, Miss Gretchen, Akita.
Hagin, Rev. F. E., (& W. absent) Tokyo.
Johnson, Miss Kate V., Tokyo.
Lediard, Miss Mary F., Tokyo Fu.
McCall, Rev. C. F., & W. (A.).
McCoy, Rev. R. D. & W., Tokyo Fu.
Oldham, Miss Lavinia, Tokyo.
Oliphant Rev. L. D. & W., Akita.
Parker, Miss Edith, Tokyo Fu.
Robinson, Rev. C. E. & W., Sendai.
Young, Rev. T. A. & W., Fukushima.

Church Missionary Society

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Devenish-Meares, Miss F. S. I. Tokyo.
Duke, Rev. M. O. M., Oita.
Elwin, Rev. W. H., & W., Tokyo.
Ensor, Miss E. V., (A).
Evans, Miss A., (A).
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Fugill, Miss E. M., Hoki.
Galgey, Miss L. A., Fukuyama.
Gardener, Miss F., Tokushima.
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Griffin, Miss A., (A).
Heaslett, Rev. S., & W., Tokyo.
Henty, Miss A. M., Gifu.
Hind, Rev. J., & W,, Kokura.
Horne, Miss A. C. J., Fukuok Ken.
Howard, Miss R. D., Osaka.
Hughes, Miss A. M., Uso.
Hughes, Miss E. E., (A).
Hutchinson, Ven. Archdeacon A. B., & W., Nagasaki.
Hutchinson, Rev. A. C., & W., (A).
Jex-Blake, Miss M. B., Hokkaido.
Keen, Miss E. M., Nagasaki.
Knight, Rev. O. H., & W. (A).
Lane, Miss E. A., Kagoshima.
Lang, Rev. D. M., Hakodate.
Lee, Right Rev. Bishop A. & W., Fukuoka.
Mann, Rev. J. C., & W., Matsuye.
Nash, Miss E., Matsuye.
Norton, Miss E. L. B., Sapporo.
Painter, Rev. S., & W., Fukuoka Ken.
Payne, Miss E. C., Otaru.
Pasley, Miss M., Hamada.
Peto, Mr. H., Yonago.
Pickard-Cambridge, Rev. C. O., & W., Saseho.
Preston, Mis. E. D., Tokushima.
Rawlings, Rev. G. W., & W., Osaka.
Reeves, Miss M. P., Tokyo.
Richardson, Miss C. M., (A).
Ritson, Miss E., (A).
Roberts, Miss A., (A).
Sander, Miss M., Tokyo.
Scott, Rev. J. J., Hiroshima.
Sells, Miss E. A. P., Kagoshima.
Senior, Miss H. D. Kure.
Stevenson, Miss G. S., Sapporo.
Tapson, Miss A. M., Odawara.
Thompson, Miss F. L., Kagoshima.
Tristram, Miss K., Osaka.
Walsh, Rev. G., & W., Tokushima.
Walton, Rev. M. H. W., & W., Hiroshima.
Worthington, Miss H. J., Hyogo Ken.

English Presbyterian

Band, Rev. E., Formosa.

Barclay, Rev. T., Formosa.
Barnett, Miss Margaret, Formosa.
Butler, Miss A. E., (A).
Campbell, Rev. Wm., & W., Formosa.
Ferguson, Rev. D., & W., Formosa.
Gushe-Taylor, Dr. G., & W., Formosa.
Landsborough, D., M.D., & W., (A).
Livingstone, Miss A., Formosa.
Lloyd, Miss J., Formosa.
Maxwell, J. L., M.D., & W., (A).
Montgomery, Rev. W. E., & W., (A), Formosa.
Moody, Rev. Campbell N., (A).
Nielson, Rev. A. B., (A).
Reive, Miss A. D., Formosa.
Stuart, Miss J., Formosa.

Evangelical Association

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Berner, Miss Natalia, Tokyo.
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Erffmeyer, Miss Florence, Osaka.
Mauk, Miss Laura, Tokyo.
Mayer, Rev. P. S., & W., Tokyo Fu.
Ranck, Miss Elmina, Koriyama.
Schwab, Rev. B. T., & W., Tokyo.
Schweitzer, Miss Edna, Tokyo.
Stauffacher, Rev. A. D., & W., Tokyo Fu.
Umbreit, Rev. S. J., & W., (A).

Free Methodist Church

Cooper, Rev. S. E., & W., (A).
Hessler, Miss Minnie K., Osaka.
Klein, Rev. Matthias, & W., (A).
Meikle, Rev. W. L., & W., Awaji.
Millican, Rev. R. W., & W., Akashi.
Mylander, Miss Ruth, (A).
Youngren, Rev. August, & W., Osaka.

General Evangelical Protestant Missionary Society

Hunziker, Pfarrer Jakob, & W., Tokyo.
Schiller, Supt. Dr. Emil, & W., Kyoto.
Schroeder, Pfarrer E., & W., Tokyo.

Hepzibah Faith Mission

Glenn, Miss Agnes, Chōshi, Shimosa.
Smelser, Mr. & Mrs. F. L., Yokohama.

Japan Book and Tract Society

Braithwaite, Mr. Geo., & W., Tokyo.

Japan Evangelistic Band

Argall, Mr. C. B. K., & W., Okayama.
Braithwaite, Mrs., Tokyo.
Buxton, Rev. B. F., & W., Kobe.
Bullock, Miss, Tokyo. (A).
Coles, Miss A. M., Tokyo.
Cribb, Miss E. R., Osaka Fu.
Cuthbertson, Mr. James, & W., Tokyo.
Dyer, Mr. A. L., & W., Himeji.
Edmeades, Miss E., (A).
Foster, Mr. Godfrey, Himeji.
Harris, Mr. Richard W., & W., Kobe.
Penrod, Miss C. T., Tokyo Fu.
Thornton, Rev. Jesse B., & W., Kobe.
Wilkes, Mr. Paget, & W., (A).
Wilkinson, Mr. Cecil S., & W., Tokushima.

Lutheran Mission

Akord, Miss Martha B., Saga.
Bowers, Miss Mary L., Saga.
Brown, Rev. C. L., D.D., & W., (A).
Hepner, Rev. C. W., & W., Omuta.
Horn, Rev. E. T., & W., Nagoya.
Hytönen, Miss R., Shinshu.
Kinn, Rev. J. K., & W., Tokyo.
Koskenniemi, Rev. E., & W., (A).
Linn Rev. J. K., & W., Tokyo.
Lippard, Rev. C. K., D.D., & W., Saga.
Miller, Rev. L. S. C., & W., Fukuoka.

Minkkinen, Rev. D., & W., Shinshu.
Nielsen, Rev. J. P., & W., Kurume.
Nylund, Miss J., (A).
Salonen, Rev. K., & W., Shinshu.
Savolainen, Mr. V., & W., (A).
Smith, Rev. Frisby D. & W., Tokyo.
Stirewalt, Rev. A. J., & W., Kumamoto.
Tammio, Rev. K., & W., Shinshu.
Unsitalo, Miss Siiri, Tokyo.
Winther, Rev. J. M. T., & W., Kumamoto.

Methodist Church, Canada

Alcorn, Miss E. H., Kofu.
Allen, Miss A. W., Tokyo.
Armstrong, Miss M. E., Toyama.
Armstrong, Rev. R. C., & W., Kobe.
Bates, Rev. C. J. L., & W., Kobe.
Bird, Miss F., Tokyo.
Blackmore, Miss I. S., Tokyo.
Campbell, Rev. W. A. F., & W., Tokyo.
Campbell, Miss Edith, Tokyo.
Chappell, Miss Constance S., Tokyo.
Coates, Rev. H. H., D.D., & (W., A.), Hamamatsu.
Cragg, Rev. W. J. M., & W., Kobe.
Craig, Miss M., Tokyo.
De Wolfe, Miss H. E., Kanazawa.
Drake, Miss Katherine I., Uyeda.
Fryer, Rev. W. O., & W., Kofu.
Govenlock, Miss Isabel, Kanazawa.
Hargrave, Miss I. M., Tokyo.
Hart, Miss C. E., Shinshu.
Hennigar, Rev. E. C., & W., Toyama.
Holmes, Rev. C. A., & W., Fukui.
Hurd, Miss Helen R., Kofu.
Jost, Miss H. J., Kanazawa.
Keagey, Miss M. D., Tokyo.
Killam, Miss Ada B., (A).
Lindsay, Miss O. C., Shizuoka.
McKenzie, Rev. D. R., D.D, & W., Tokyo.
McLeod, Miss Anna (A).
Misener, Mrs. E. W., Kobe.
Norman, Rev. D., & W., (A).
Norman, Miss L., (A).
Outerbridge, Rev. H. W., & W., (A).
Patterson, Rev. G. S., & W., Toyama.
Payne, Miss Ada. M., Toyama.
Pinsent Mrs A. M., Tokyo.
Price, Rev. P. G., & W., Kanazawa.
Robertson, Miss M. A., Kofu.
Ryan, Miss Esther, Kofu.
Saunby, Rev. J. W., & W., Kanazawa.
Scott, Miss Mary, Nagano,
Staples, Miss Marie W., Nagano.
Strothard, Miss Alice, Kofu.
Tweedie, Miss E. G., (A).
Veazey, Miss M. A., Shizuoka.
Walker, Rev. H. E., & W., Kobe.
Whiting, Rev. M. M., & W., Nagano.
Wilkinson, Rev. A. T., & W., Shizuoka.
Woodsworth, Rev. H. F., & W., Kobe.

Methodist Episcopal, East Japan Mission

Alexander, Miss Bessie, (A),
Alexander, Rev. R. P., & W., Tokyo.
Baucus, Miss Georgiana, Yokohama.
Berry, Rev. Arthur D., Tokyo.
Bishop, Rev. Charles, and W., Tokyo.
Bodley, Miss E., Tokyo.
Bullis, Miss Edith M., Nagoya.
Chappell, Rev. B., D.D., (A).
Chappell, Miss Mary H., Tokyo.
Cheney, Miss Alice, Tokyo.
Courtice, Miss Lois K., Nagoya.
Davison, Rev. C. S., & W., Tokyo.
Dickerson, Miss Augusta, Hakodate.
Dickinson, Miss Emma E., Yokohama,
Draper, Rev. G. F., S.T.D., & W., Tokyo.
Draper, Miss Winifred F., Hakodate.
Fretts, Miss Millicent M., Hakodate.
Goodwin, Miss Lora C., Sapporo.
Griffiths, Miss Mary B., (A).

Hampton, Miss Mary S., Hakodate.
Harris, Rt. Rev. Bishop M. C., D.D., L.L.D., Korea.
Heaton, Miss C. A., Sendai.
Hewett, Miss E. J., Sendai.
Holliday, Mr. George A., Tokyo.
Iglehart, Rev. C. W., & W., (A).
Iglehart, Rev. E. T., & W., Tokyo.
Imhof, Miss Louise, Sendai.
Lee, Miss Edna. Yokohama.
Lee, Miss Mabel, Nagoya.
Martin, Mr. J. Victor, and W., Tokyo.
Pider, Miss Myrtle Z., Sapporo.
Preston, Miss Grace, S., Hirosaki.
Russell, Miss M. Helen, Hirosaki.
Singer, Miss Florence F., Hakodate.
Slate, Miss Anna B., Yokohama.
Spencer, Rev. D. S., D.D., & W., Nagoya.
Sprowles, Miss Alberta B., Tokyo.
Taylor, Miss Erma M., Hirosaki.
Van Petten, Mrs. C. W., (A).
Wagner, Miss D. M., Hakodate.
Watson, Miss Rebecca J., Yokohama.
Weaver, Miss Georgiana, Nagoya.
White, Miss Anna L., Tokyo.
Wythe, Miss Grace K., Tokyo.

Methodist Episcopal, West Japan Mission

Ashbaugh, Miss A. M., Nagasaki.
Bangs, Miss Louise, Nagasaki.
Bull, Rev. Earl R., & W., Kagoshima.
Davison, Rev. J. C., D.D., Kumamoto.
Draper, Miss Marian, Fukuoka.
Finlay, Miss L. Alice, Kagoshima.
Jones, Rev. J. I., & W., Fukuoka.
Ketchum, Miss Edith. L., Fukuoka (A).
Kidwell, Miss L. M., Nagasaki.
Lee, Miss Bessie M., Fukuoka.
Melton, Miss M. E., Nagasaki.
Peckham, Miss Carrie, Tokyo.
Poole, Miss Carrie M., Kumamoto.
Russell, Miss E., Nagasaki.
Russell, Miss May, Nagasaki.
Schwartz, Rev. H. B., D.D., & W., (A).
Scott, Rev. F. N., & W., Nagasaki.
Smith, Rev. F. H., & W., Seoul.
Starkey, Miss Bertha, Nagasaki.
Thomas, Miss Hettie A., Nagasaki.
Wheeler, Mr. H. A., & W., Nagasaki.
Young, Miss Mariana, Nagasaki.

Methodist Episcopal Church, South

Bennett, Miss Nellie, (A).
Bonnell, Miss Maud, Kobe.
Callahan, Rev. W. J., & (W., A.) Beppu.
Cook, Miss M. M., (A).
Davis, Rev. W. A., & (W.A.) Kobe.
Demaree, Rev. T. W. B., & W., (A).
Frank, Rev. J. W., & W., Nakatsu, Buzen.
Gaines, Miss N. B., Hiroshima.
Gist, Miss Annette, Tokyo.
Haden, Rev. T. H., & W., Kobe.
Hager, Rev. S. E., D.D., & (W. A). Kobe.
Holland, Miss C. G., Tokyo.
Jones, Rev. H. P., & W., Hiroshima.
Matthews, Rev. W. K., & W., Kobe.
Meyers, Rev. J. T., & W., Hiroshima.
Newcomb, Miss Ethel, Hiroshima.
Newton, Rev. J. C. C., D.D., & W., Kobe.
Ogburn, Rev. N. S., Matsuyama.
Oxford, Mr. J. S., & W., Kobe.
Shannon, Miss Katherine, Hiroshima.
Shannon, Miss I. L., Kobe.
Sims, Mr. J. G., & W., Kobe.
Stewart, Rev. S. A., & W., Kyoto.
Stewart Rev. R. S., & W., Tokyo.
Trieschman, Miss Catherine, Hiroshima.
Wainright, Rev. S. H., D.D., & W., Tokyo.
Weakley, Rev. W. R., & W., Osaka, (A).
Williams, Miss A. B., (A).
Wilson, Rev. W. A., & W., Okayama.
Worth, Miss Ida M., Oita.

Methodist Protestant

Coates, Miss A. L., Hamamatsu.
Cronise, Miss Florence, Nagoya.
Dawson, Miss Elizabeth, Nagoya.
Hodges, Miss Olive I., Yokohama.
Layman, Rev. L., D.D., & W., Yokohama.
Mallett, Miss Gertrude, (A).
Obee, Rev. E. I., & W., Nagoya.
Schlegelmilch, Miss Donna, Yokohama (A).
Steele, Miss Harriett, Yokohama.
Van Dyke, Rev. E. H., D.D., & W., Nagoya (A).
Williams, Miss Mary E., Nagoya.

Missionary Society Church of England in Canada

Archer, Miss A. L., (A).
Baldwin, Rev. J. M., Nagoya (W., (A)).
Bowman, Miss N. F. J., Matsumoto.
Cooke, Miss M. S., Nagoya.
Gale, Rev. W. H., Matsumoto.
Hamilton, Rt. Rev. Bishop H. J., & W., Nagoya.
Hamilton, Miss F., Matsumoto.
Lennox, Miss, Niigata.
Makeham, Miss S. E., Nagano.
Millman, Rev. R. M., & W., Toyohashi.
Robinson, Rev. J. C., & W., Nagoya.
Robinson, Miss Hilda, Nagoya.
Shaw, Miss L., (A).
Shortt, Rev. C. H., Niigata.
Spencer, Rev. V. C., Matsumoto.
Spencer, Miss Florence, Niigata.
Trent, Miss E. M., Nagoya.
Waller, Rev. J. G., & W., Nagano.
Young, Miss M. M., Nagoya.

Nazarene Church

Chelault, Rev. J. A., & W., (A).
Humphrey, Rev. L. H., & W., Kyoto.
Pool, Miss Lillian, Kyoto.
Snider, Miss Cora G., Fukuchiyama.
Staples, Mr. I. B., & W., Kumamoto.
Thompson, Rev. J. W., & W., Kyoto.
Williams, Miss Lula, Kyoto.

Omi Mission

Vogel, Mr. J. H., & W., Hachiman, Omi.
Vories, Mr. John, & W., Hachiman, Omi.
Vories, W. M., Hachiman, Omi.
Waterhouse, Rev. Paul B., & W., Hachiman, Omi.

Oriental Missionary Society

Brewster, Mr. E. T., Tokyo Fu.
Briggs, Mr. F. G., Tokyo Fu.
Clark, Mr. Chas., Tokyo Fu.
Cowman, Rev. C. E., & W., (A).
Hertzler, Miss Verna S., Tokyo Fu.
Kilbourne, Rev. E. L., Tokyo Fu.
Kilbourne, Rev. E. A., & W., Tokyo Fu.
Lassen, Mr. L., Tokyo Fu.

Pentecostal Bands of the World

Abel, Mr. Fred, & W., Fukaya Machi, Saitama Ken.

Presbyterian Church in U.S.A.

Alexander, Miss S., Osaka.
Ayres, Rev. J. B., D.D., & W., (A).
Ballagh, Mr. J. C., & W., Tokyo.
Bigelow, Miss F. J., Shimonoseki.
Bigelow, Miss G. S., Shimonoseki.
Brokaw, Rev. Harvey, D.D., & W., Kyoto.
Bryan, Rev. A. V., & W., (A).
Curtis, Rev. F. S., & W., Shimonoseki.
Davidson, Miss F. E., Shimonoseki.
Detweiler, Rev. J. E., & W., Fukui.
Dunlop, Rev. J. G., D.D., Kanazawa.
Evans, Miss E., Sapporo.
Fulton, Rev. G. W., D.D., & W., Osaka.
Garvin, Miss A. E., Kure.

Gibbons, Miss K. A., (A).
Gorbold, Mrs. R. P., Kyoto.
Hail, Rev. A. D., D.D., Osaka.
Hail, Rev. J. B., D.D., & W., Wakayama.
Hail, Mrs. J. E., Osaka.
Halsey, Miss L. S., Tokyo.
Harris, Miss Bertha L., Kanazawa.
Hereford, Rev. W. F., & W., Hiroshima.
Imbrie, Rev. Wm., D.D., & W., Tokyo.
Johnson, Rev. W. T., Sapporo.
Johnstone, Miss J. M., Kanazawa.
Landis, Rev. H. M., & W., Tokyo.
Leavitt, Miss Julia, Tanabe, Wakayama Ken.
London, Miss M. H., Tokyo.
Luther, Miss I. R., Kanazawa.
MacNair, Mrs. T. M., Tokyo.
McCauley, Mrs. J. K., Tokyo.
McCrory, Miss Cora, Otaru.
McDonald, Miss M. D., (A).
Milliken, Miss E. P., Tokyo.
Monk, Miss A. M., Sapporo.
Morgan, Miss A. E., Osaka.
Murray, Rev. D. A., D.D., & W., Tsu.
Pierson, Rev. G. P., D.D., & W., Nokkeushi, Hokkaido.
Ransom, Miss Mary H., Osaka.
Reischauer, Rev. A. K., D.D., & W., Tokyo.
Riker, Miss Jessie, Yamada, Ise.
Sherman, Miss M., Matsuyama.
Smith, Miss S. C., Sapporo.
Thompson, Mrs. D., Tokyo.
Todd, Miss Ethel N., Osaka.
Van Horn, Rev. G. W., & W., Osaka.
Ward, Miss I. M., Tokyo.
Wells, Miss Lillian A., Yamaguchi Ken.
West, Miss A. B., Tokyo.
Whitener, Rev. H. C., & W., Yamaguchi.
Winn, Rev. T. C., D.D., Taikyu, Chosen.
Worley, Rev. J. C., D.D., & W., Absent.

Presbyterian Church, South, U.S.A.

Atkinson, Miss M. J., Takamatsu.
Buchanan, Rev. W. McS., D.D., & W., Kobe.
Buchanan, Rev. W. C., & W., Nagoya.
Cumming, Rev. C. K., & (W., A), Toyohashi.
Curd, Miss Lillian, (A).
Dowd, Miss Annie, Kochi.
Ellis, Mrs. Charles, Kochi.
Erickson, Rev. S. M., & W., Takamatsu.
Fulton, Rev. S. P., D.D., & W., (A).
Hassell, Rev. Woodrow, & W., Takamatsu.
Hassell, Rev. A. P., & W., Takamatsu.
Kirtland, Miss Leila, Nagoya.
Logan, Rev. C. A., D.D., & W., Tokushima.
Lumpkin, Miss Estelle, Tokushima.
McAlpine, Rev. R. E., D.D., & W., Nagoya.
McIlwaine, Rev. W. B., & W., (A).
Moore, Rev. J. W., & W., Kochi Ken.
Munroe, Rev. H. H., & W., Kochi.
Myers, Rev. H. W., D.D., & W., Kobe.
Ostrom, Rev. H. C., & W., Tokushima.
Patton, Miss A. V., Okazaki, Mikawa.
Patton, Miss F. D., Okazaki, Mikawa.
Smythe, Rev. L. C. M., & W., Toyohashi.
Thompson, Miss Charlotte, (A).

Reformed Church in U.S. (German)

Ankeney, Rev. Alfred, Yamagata.
Brick, Miss Ollie A., Sendai (A).
Faust, Rev. A. K., Ph.D., & W., Sendai (A).
Gerhard, Miss Mary E., Sendai.
Gerhard, Prof. Paul L., & W., Sendai.
Guinther, Rev. E. H. & W., Sendai.
Hansen, Miss Kate I., Sendai.

Kriete, Rev. C. D., & W., Yamagata.
Leader, Miss M. J., Sendai. (A).
Lindsey, Miss Lydia A., Sendai.
Moore, Rev. J. P., D.D., & W., Sendai.
Miller, Rev. H. K., & W., Tokyo.
Noss, Rev. Christopher, D.D., & W., Wakamatsu.
Pifer, Miss B. Catherine, Tokyo.
Schaffner, Rev. P. F., & W., Tokyo.
Schneder, Rev. D. B., D.D., & W., Sendai.
Seiple, Rev. W. G., Ph.D., & W., Sendai.
Zaugg, Rev. E. H., & W., Sendai.

Reformed Church in America, North Japan Mission

Ballagh, Rev. J. H., D.D., Yokohama.
Booth, Rev. E. S., & W., Yokohama, (A).
Demarest, Miss May B., (A).
Hoffsommer, Rev. W. E., & W., (A).
Kuyper, Rev. Hubert, Morioka.
Kuyper, Miss Jennie M., Yokohama.
Moulton, Miss Julia, Yokohama.
Oltmans, Rev. A., D.D., & W., Tokyo.
Oltmans, Miss C. J., Yokohama.
Oltmans, Miss E. F., Tokyo.
Ruigh, Rev. D. C., & W., Tokyo
Shafer, Rev. L. J., & W., Aomori.
Van Strien, Rev. D., Nagano.
Winn, Miss M. L., Aomori.
Wyckoff, Mrs. M. N., Matsumoto.

Reformed Church in America, South Japan Mission

Couch, Miss S. M., Nagasaki, (A).
Hoekje, Rev. W. G., & W., Nagasaki.
Hospers, Miss Hendrine, Kagoshima.
Lansing, Miss H. M., Kagoshima.
Noordhoff, Miss Jeane, Shimonoseki.
Peeke, Rev. H. V. S., D.D., & W., Saga.
Pieters, Rev. Albertus, & W., Oita.
Pieters, Miss Johanna A., Shimonoseki.
Ryder, Rev. S. W., & W., Kurume.
Taylor, Miss Minnie, Nagasaki.
Walvoord, Mr. Anthony, & W., Nagasaki.

Roman Catholic Church

Alvares, Prefet Apostolique, Tokushima.
Anchen, L'Abbé P., Hakodate.
Andrieu, L'Abbé, Shidzuoka Ken.
Aurientis, L'Abbé P. Vicar Gen., Kyoto.
Balette, L'Abbé Justin, Tokyo.
Berlioz, Rt. Rev. Bishop, Sendai.
Bertrand, L'Abbé Fr., Kokura.
Biannic, L'Abbé Jean, Aomori Ken.
Billing, L'Abbé L., Numazu, (A).
Birraux, L'Abbé J., Ise.
Boehrer, L'Abbé J. F., Fukuoka.
Bois, Rev. J. F., Nagasaki Ken.
Bois, L'Abbé F. L. J., Nagasaki.
Bonnet, Rev. F., Kagoshima Ken.
Bouige, Rev. L. H., Kagoshima Ken.
Bousquet, L'Abbé M. J., Osaka, (A).
Brenguier, Rev. L., Kumamoto Ken.
Breton, Rev. M. J., Nagasaki Ken.
Cadilhac, L'Abbé H., Vicar Gen'l. Utsunomiya.
Caloin, Rev. E., Yamanashi Ken. (A).
Castanier, L'Abbé B., Osaka.
Cavaignac, L'Abbé Ed., Kagoshima.
Cesca, Rev. Father, Niigata.
Cesselin, L'Abbé C., Miyagi Ken.
Cesselin, L'Abbé G., Shinshu, (A).
Cettour, L'Abbé J., Yamaguchi.
Chabagno, L'Abbé J., Yokohama, (A).
Chambon, L'Abbé J. A., Hakodate.
Chapdelaine, L'Abbé, (A).
Charron, L'Abbé T., Himeji.
Chatron, Rt. Rev. Bishop J., Osaka.
Cherel, Rev. J. M., Tokyo.
Cornier, L'Abbé A., Koriyama, (A).

Combaz, Rt. Rev. J. C., Nagasaki.
Corgier, L'Abbé F., Wakamatsu, (A).
Cotrel, L'Abbé, Oita Ken.
Dalidert, L'Abbé Desiré, Yamagata.
Daridon, Rev. H., Tottori.
Deflrenes, Rev. Jos., Fukushima-shi.
Delahaye, L'Abbé, Maebashi.
Demangelle, Rev. A. H., Tokyo.
Deruy, L'Abbé, Matsuye.
Dossier, L'Abbé R., Morioka.
Drouart de Lezey, L'Abbé F. L., Tokyo.
Drouet, L'Abbé, Nagasaki.
Durand, Rev. J. E., Nagasaki Ken.
Duthu, L'Abbé J. B., Okayama.
Evrard, L'Abbé F. Vicar Gen'l. Yokohama.
Fage, L'Abbé F., Kobe.
Ferrie, Rev. J. B., (A).
Flaujac, L'Abbé Tokyo.
Fressenon, L'Abbé M., Kagoshima Ken.
Gargnier, Rev. L. F., Nagasaki Ken.
Geley, Rev. J. B., Wakayama.
Giraudias, L'Abbé, Odawara, Kanagawa Ken, (A).
Gracy, L'Abbé L., Nagasaki.
Grinand, L'Abbé A., Kyoto.
Halbout, Rev. A., Kagoshima Ken.
Herbet, L'Abbé E. J., Shimonoseki.
Hermann, Rev. Father, Toyama.
Hervé, L'Abbé, Iwate Ken.
Heuzet, Rev. A. E., Nagasaki Ken.
Hutt, L'Abbé Alfred, Hakodate.
Jacquet, L'Abbé Vicar Gen'l C. Sendai.
Johan, Rev. Father, Matsuyama.
Joly, Rev. E. C., Miyazaki Ken.
Lafon, L'Abbé H., Fukushima.
Laisné, L'Abbé, T., (A).
Langlais, Rev. J., (A).
Lebarbey, L'Abbé, (A).
Lebel, Rev. E., Kumamoto Shigai.
Lemarié, Rev. F. P. M., Kumamoto Ken.
Lemoine, Rev. J. C., Nagoya, (A).
Lissarrague, L'Abbé (A).
Marie, L'Abbé L. C., Hiroshima.
Marion, L'Abbé P., Fukushima.
Marmonier, L'Abbé P. C. H., Osaka
Martin, L'Abbé, Miyazaki.
Mathon, L'Abbé Remy, (A).
Matrat, Rev. J. Fr., Nagasaki Ken.
Mayrand, Rev. P. A., Hachioji.
Milan, Rev. Father, Uwajima.
Mohr, Rev. Father, Yamagata.
Montagu, L'Abbé L., Sendai.
Noailles, L'Abbé Olivier de, Yokohama.
Pelu, Rev. A. C. A., Nagasaki Ken.
Perrin, Rev. H., Kobe.
Pettier, L'Abbé A. E., Yokohama.
Pouget, L'Abbé A., Morioka.
Puissant, Rev. M., Osaka Fu.
Raguet, L'Abbé E., Nagasaki Ken.
Raoult, Rev. G. E., Kumamoto Ken.
Reiners, Prefet Apostolique, Kanazawa.
Relave, L'Abbé T. L., Miyazu, Tango.
Rey, Rt. Rev. Archbishop J. P., Tokyo.
Rey, L'Abbé A., Okayama Ken.
Reynaud, L'Abbé Jules, Sendai.
Salmon, Rt. Rev. M. A., Vic. Gen., Nagasaki.
Sauret, Rev. M., Kurume.
Silhol, L'Abbé L. J., Osaka.
Soubitez, L'Abbé, (A).
Steichen, L'Abbé Michel, Tokyo.
Thiry, L'Abbé F. T., Nagasaki.
Thomas, Rev. Father, Kochi.
Tulpin, Rev. E. A., Tokyo.
Vagner, L.Abbé A., Nara.
Veillon, Rev., Miyazaki.
Villion, Rev. A., Yamaguchi Ken.
Wassereau, L'Abbé, Tokyo.

Russian Orthodox Christian Church

Sergie, Archbishop, Tokyo.

Salvation Army

Beaumont, Brigadier John W., & W., Tokyo Fu.
Fryklund, Capt. Marie, Kobe.
Hansen, Lieut. Marie Louise, Kobe.

Larson, Lieut. Anders, Isesaki.
Mapp, Commissioner Henry W., & W., Tokyo.
Pennick, Capt. Henry R., & W., Tokyo Fu.
Smyth, Adjutant Annie, Yokohama.
Wiberg, Brig. Sven, & W., Tokyo.
Wilson, Staff Capt T., & W., Tokyo Fu.

Scandinavian Alliance

Anderson, Rev. Joel, & W., Tokyo Fu-ka.
Carlson, Rev. C. E., & W., Takayama, Hida.
Matson, Rev. Aug., & W., (A).
Peterson, Miss A. J., Chiba, Shimosa.

Seventh Day Adventist

Anderson, Mr. A. N., & W., Hiroshima.
Benson, Mr. H. E., & W., Tokyo.
Cole, Mr. A. B., & W., Tokyo Fu.
De Vinney, Rev. F. H., & W., Tokyo.
Herboltzheimer, Mr. J. H., & W., Yokohama.
Hoffman, Rev. B. P., & W., Kobe.
Stacey, Mr. H. & W., Tokyo.
Webber, Mr. P. A., & W., Fukushima.

Society for the Propagation of the Gospel

Bickersteth, Mrs. Edw., Tokyo.
Bosanquet, Miss N. M., Tokyo.
Boyd, Miss, Tokyo.
Cholmondeley, Rev. L. B., Tokyo.
Foxley, Rev. C. L., & W., Himeji.
France, Rev. W. F., Numazu.
Gemmill, Rev. W. C., Tokyo.
Gregson, Miss D., Okayama.
Grey, Rev. Wm. T., & W., Yokohama.
Hogan, Miss F. M. F.
Howard, Miss E., Kobe.
Hughes, Miss E., Kobe.
Kettlewell, Rev. F., & W., Kobe.
King, Ven. Archdeacon A. F., Tokyo.
Miles, Rev. B. N., & W., Dzushi.
Monteith, Miss L. Stuart, Tokyo.
Nevile, Miss C. L., Tokyo, (A).
Parker, Miss A., Kobe.
Philipps, Miss E. G., Tokyo.
Pringle, Miss F. C.
Richards, Rev. W. A., Odawara.
Rowland, Miss J. M., Kobe.
Ryerson, Rev. G. E., & W., Kobe.
Shaw, Rev. R. D., & W., Shizuoka.
Shepherd, Miss K. M., Tokyo, (A).
Simeon, Miss R., Shizuoka.
Simpson, Rev. J. B., (A).
Smith, Miss A., Kobe.
Steele, Rev. H. T., & W., Okayama.
Tanner, Miss, Tokyo.
Trott, Miss D., Tokyo, (A).
Voules, Miss J. E., Kobe.
Walker, Mr. F. B., & W., Kobe.
Walton, Rev. H. B., & W., Yokohama.
Webb, Rev. A. E., Chiba.
Weston, Miss M. D., (A).
Wordsworth, Miss R. M., Tokyo, (A).
Woolley, Miss K., Tokyo.

Society of Friends

Balderston, Miss Esther A., Tokyo.
Binford, Mr. Gurney, & W., Mito.
Bowles, Mr. Gilbert, & W., Tokyo.
Coleman, Mr. H. E., & W., Tokyo.
Gifford, Miss Alice C., (A).
Lewis, Miss Alice G., Tokyo.
Nicholson, Mr. Herbert V., Tokyo.
Sharpless, Miss Edith F., Mito.
Watson, Dr. Wm. R., Tokyo.

Southern Baptist Convention

Bouldin, Rev. G. W., & W., Tokyo.
Chiles, Miss C. Hookers, Tokyo.
Clarke, Rev. H. W., & W., Kumamoto.
Dozier, Rev. C. K., & W., Fukuoka.
Medling, Rev. P. P. & W., Kagoshima.
Mills, Mr. E. O., & W., (A).

Ray, Rev. J. F., & W., (A).
Rowe, Rev. J. H., & W., Nagasaki.
Walne, Rev. E. N., D.D., & W., Tokyo.
Willingham, Rev. C. T., & W., Kokura.

Unitarian Mission

MacCauley, Rev. Clay, Tokyo.

Universalist Mission

Hathaway, Miss M. A., Tokyo.
Keirn, Rev. G. I., D.D., & W., Tokyo.
Klein, Miss Louise, Tokyo.
Lobdell, Rev. N. L., & W., Shizuoka.
Osborne, Miss C. M., (A).

United Brethren in Christ

Cosand, Rev. Joseph, Tokyo.
Knipp, Rev. J. Edgar, & W., Kyoto.
Moore, Miss Ellen, Tokyo.
Shively, Rev. B. F., & W., Kyoto.

Woman's Union Mission

Alward, Miss C., Yokohama.
Crosby, Miss Julia N., Emeritus, Yokohama.
Loomis, Miss C. D., Yokohama.
McCloy, Miss G. J., Yokohama.
Pratt, Miss S. A., Yokohama.
Tracy, Miss Mary E., Yokohama, (A).

Young Men's Christian Association

Barnhart, B. P., & W., Seoul.
Brockman, Mr. F. M., & W., Seoul.
Brown, Mr. F. H., & W., Tokyo.
Converse, Mr. G. C., Tokyo.
Davis, Mr. J. Merle, & W., Tokyo.
Fisher, Mr. Galen M., & W., Tokyo.
Gleason, Mr. Geo., & W., Hyogo Ken.
Hayes, Mr. C. D., & W., Tokyo.
Hibbard, Mr. C. V., & W., Dairen, (A).
Jorgensen, Mr. Arthur, & W., Tokyo.
Phelps, Mr. G. S., & W., Kyoto, (A).
Sneyd, Mr. H. S., & W., Yokohama.
Swan, Mr. Geo. D., & W., Kobe.
Trueman, Mr. G. E., & W., Nagasaki.

Young Men's Christian Association Teachers

Barnum, Mr. Clifton, Kobe.
Bopes, Mr. Chas. F., Himeji.
Bower, Mr. C. W., Dairen.
Buchanan, Mr. D. C., Yamaguchi.
Copp, Mr. C. W., Iwakuni.
Dorsey, Mr. F. L., & W., Kobe.
Grant, Mr. J. P., Kagoshima.
Jacobson, Mr. E. L., Mitajiri.
Langley, Mr. Hubert, Hyogo Ken.
Langman, Mr. P. J., & W., Hakodate.
Purinton, Mr. R. E., & W., Osaka.
Sawdey, Mr. J. B., Dairen.
Scott, Mr. C. J.
Smith, Mr. Roy, & W., Kobe.
Steck, Mr. J. M., Miyakonojo.
Strickland, Mr. J. L., Osaka.

Young Woman's Christian Association

Baker, Miss Mary C., Yokohama.
Kaufman, Miss Emma R., Tokyo.
Matthew, Miss Magaret, Tokyo.
Emerson, Miss Ruth, Tokyo.
Page, Miss Mary, Tokyo.
Ragan, Miss Ruth, Tokyo.

Unconnected

Atchinson, Rev. R., & W., (A).
Brand, Mr. Herbert G., & W., Tokyo, (A).
Buxbaum, Mr. Chas. H., & W., Tokyo.
Buxton, Mr. Murray B., (A).
Chandles, Miss A. B., Asahigawa.
Cowl, Mr. John & W., Kobe.

Craig, Mr. Eugene B., & W., Tokyo.
Cunningham, Rev. W. D., & W., Tokyo.
Damson, Mr. W. J., Nagasaki.
Elliot, Miss M., (A).
Gauntlett, Prof. G. E. L., & W., Yamaguchi.
Gillett, Miss E. R., Tokyo.
Gundert, Rev. W., & W., Niigata Ken.
Gutelius, Rev. Stanley F., Kobe.
Hansee, Miss Martha, Tokyo.
Harrison, Rev. E. R., & W., Tokyo.
Hartshorne, Miss A. C., Tokyo.
Hutchings, Miss A. M., Nikko.
Kingsbury, Rev. W. de L., & W., Nagoya.
Loomis, Rev. H. & W., Yokohama, (A).
Martin, Rev. Wm. & W., Yokohama.
McCaleb, Rev. J. M., & (W., A), Tokyo.
Moore, Rev. B. S., & W., Yokohama.
Muller, Prof. Frank, & W., Tokyo Fu.
Ridley, Miss A. C., Kobe.
Rollstin, Mr. W. P., (A), Osaka, (A).
Rowland, Prof. Paul, Sapporo.
Sanders, Mr. T. H., & W., Yamaguchi.
Sheppard, Miss E., Kobe.
Sifton, Miss I. A., (A).
Smelser, Mr. F. L., & W., (A), Yokohama.
Smith, Prof. W. G., & W., Tokyo.
Smyser, Rev. M. M., & W., Yokote, Akita Ken.
Vincent, Rev. C. G., & W., (A).
Wharton, Mrs. R. G., Tokyo.
Whitney, Mr. J. P., & W., Yokohama.

CHRISTIAN SCHOOLS*

Prepared by REV. ARTHUR W. STANFORD.

N.B.—Superior figures mean: 1, Total enrollment; 2, Present number at end of March; 3, Roman Catholic official reports, Aug. 1915; 4, Estimate; 5, Same as 1915; no report received; 6, Date of foundation differs from that of Ninth Annual Report, 1915, of the Kindergarten Union.

HOKKAIDO

Hakodate†

Hakodate Moa-in (*M.E.C.*) 31 Shiomi Cho, Seiji Shimozaki
Blind... 15
Deaf 13
Iai Jo Gakko (*M.E.C.*) Miss Augusta Dickerson, Yunokawa Dori 1882 155
Iai Yochien (*M.E.C.*), 53 Motomachi, Miss Winifred F. Draper 1913 80

Otaru

Seishu Yochien (*P.C.U.S.A.*) Miss Carrie H. McCrory ... 1897 41

Sapporo

Hokusei Jo Gakko (*P.C.U.S.A.*) Miss Alice M. Monk, Kita Shijo Nishi 1 Chome.
Honka (Academy) 1887 120
(54 in dormitory, 19 joined the church)

HONDO

Akita

Akita Kindergarten (*C. C.*) Miss G. Garst, 16 Nakanaga Machi 1906 58

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* *In this list, statistics of Protestant and Catholic schools are those of March, 1916. These therefore may differ somewhat from those of the same schools given elsewhere, which were made out for the year ending Dec. 1915. In a majority of cases general average attendance is given for the school year, Apl. 1915—Mch. 1916. The denominational affiliation of the schools is given in abbreviations corresponding to those of the Missionary Directory. The name of the person to whom application for information may be made, is given after the name of the school.*

† *In the Roman Catholic report, 3 girls' schools are given, but no names, nor pupils. These schools are conducted by the Sisters of St. Paul.*

Gaylord Hart Mitchell Memorial Kindergarten (*A.E.C.*) Miss E. Verbeck, 26 Hadano Atago Cho ... ... 1904[6] 50[1]
Holy Ghost Institute (*R.C.*) Sister Pia, Narayama.
Narayama Shokugyo Jo Gakko 1909 50
Narayama Kindergarten 1908 40
Narayama Ikuchibu 1911 27

Agenosho, Yamaguchi Ken

Kindergarten (*A.B.F.M.S.*) Capt. Luke W. Bickel ... ... 30[5]

Aomori

Aomori Sewing School (*A.E.C.*) Enoshin Kawaguchi ... 70[5]
St. Mary's Kindergarten (*A.E.C.*) Miss F. W. Bristowe ... 1908 35[5]
St. Mark's Kindergarten (*A.E.C.*) Miss F. W. Bristowe ... 1911 35[5]

Ashikaga

Yuai Yochien (*Undenom.*) Mrs. Sadasuke Harada ... ... 1902[6] 65

Ashiya, Hyogo Ken

Seishi Jo Gaku-in } (*C.M.S.*) Miss H. T.
Bible Woman's Training Institute } Worthington ... ... 1905 13[2]
(Fourteen S.S. held in connection with the Institute.)

Fukui

Biko Yochien (*P.C.U.S.A.*) Mrs. J. E. Detweiler, 51 Hoei Kami Cho... ... ... 1910 25
Eikwan Yochien (*M.C.C.*) Mrs. C. P. Holmes ... ... 1910 37[1]
Fukui English Evening School (*A.E.C.*) Rev. P. A. Smith, 19 Edo Shimo Cho... ... ... 1903 58

Gifu

Gifu Kummo-in } (*M.S.C.E.C.*) Rev. J. Cooper Robinson,
Gifu Blind School } 6 Shirazake Cho, Nagoya 1892 50
Meido Yochien (*M.S.C.E.C.*) Miss Hilda M. Robinson, Nagoya 1915 19

Hachinohe, Iwate Ken

Hachinohe Yochikai, Bancho 7 Banchi (*A.E.C.*) Miss F. M. Bristowe 40
Girls' Industrial School (*A.B.F.M.S.*) Rev. F. W. Steadman 15[5]

Hachioji

Hachioji Kindergarten (*A.E.C.*) Miss Bessie McKim, 472 Nishi Okubo, Tokyō-Fuka. (Two teachers) 1912 34

Hamamatsu

Tokiwa Kindergarten (*M.P.C.*) Miss Alice L. Coates, 10, Motoshiro Cho... ... ... 1906 33

Harada, Hyogo Ken

Shojiku Kindergarten (*M.E.C.S.*) Rev. S. E. Hager, D.D., 135 bis Kitano Cho 4 Chome, Kobe ... ... Oct. 1904[6] 60

Haraichi

Sekishin Kindergarten (*K*) 146 Haraichi Machi, Usui Gun, Gumma Ken ... ... (Founded by Woman's So. Haraichi Cong'l Ch.)	1904[6]	20

Hashimoto

Shutoku Girls' School (*Sei Kokwai*) Tokusaburo Urabe ...		20[6]

Himeji

Hinomotò Jo Gakko, 50 Shimotera Machi (*A.B.F.M.S.*) Miss Edith F. Wilcox, 47, Shimo-tera Machi, (Academy 80, Special English 7, of whom 3 were in Academy) ...	1893	84[2]

Hiratsuka

Hiratsuka School of English (*M.P.C.*) Rev. Leigh Layman, Yokohama	1912	20[5]

Hirosakì

Aiko Kindergarten (*M.E.C.*) Miss Elizabeth Alexander ...	1908	39
Alexander Memorial Kindergarten (*M.E.C.*) Miss E. Alexander...	1898	37
Hirosaki Sewing School (*A.E.C.*) 7 Yamamichi Cho, Miss Saiho Gakkan V. D. Carlsen	1904	12
Hirosaki Jo Gakko (*M.E.C.*) Sakamoto Cho, Miss M. Helen Russell, 9 Naka Kawarage Cho	1886	
Honka		34
Jikka		37

Hiroshima

Hiroshima Girls' School (*M.E.C.S.*) Rev. J. T. Meyers, Kami Nagare Kawa Cho.		
High School	1887	287[1]
Industrial School		35[2]
Kindergarten Training School	1896	32[1]
Primary School	1890	296[1]
Kindergarten, Fuzoku No. 1. Miss M. M. Cook	1891	209[1]
Fraser Kindergarten, Fuzoku No. 2	1896	
Koami Cho Kindergarten, Fuzoku No. 3 ...	1907	
Mattoba Kindergarten, Fuzoku No. 4	1910	
Grace Whitney Hoff Free Kindergarten, Fuzoku No. 5	1912	
Day Nursery	1913	10*

Iida

Iida Yochi-en, [Luth. (F.)] Higashino, Miss Rosa Hytönen, Nakano Cho	1913	34
Futaba-en Kindergarten (*N.M.K.*) Miss Takiye Nakadaira.	1913	35

Ikuno

Ikuno Yogi-en (*A.B.F.M.S.*) Mrs. F. C. Briggs, Himeji ...	1912	28

* Kind. Un. Report, 1915.

Kamakura

Kamakura (Flora Best Harris Memorial) Kindergarten (*M.E.C.*) Miss Rebecca, J. Watson, 221 Bluff, Yokohama. 1909 30

Kanagawa

Kanagawa Kindergarten, Kiribatake (*M.E.C.*) Miss Rebecca J. Watson, 221 Bluff, Yokohama 1894 65
Soshin Jo Gakko (Mary Colby School,) *A.B.F.M.S.*, Miss Clara A. Converse, 3,131 Aoki Machi
Higher Department 1910 14
High School (Koto Jo Gakko) 1886 110
Kindergarten 1913 42

Kanazawa

Baba Kindergarten (*M.C.C.*) Miss H. E. DeWolfe, Shiritarezaka-dori ... ... 1904 51[2]
Futaba Yochi-en (*A.E.C.*) The Principal, No. 7 Shimo Ishibiki Cho ... ... 1912 45[2]
Hokuriku Jo Gakko (*P.C.U.S.A.*) Miss Ida R. Luther, 10 Kakinoki-batake
Academy 1885 100
Kindergarten, Fuzoku No. 1, Handa Machi 1885 85
Kawakami Industrial School (*M.C.C.*) Miss I. Govenlock, 14 Shiritarezaka, 3 Chome ... ... 1892 22[2]
(A school was started in 1886, but not an Indust. School.)
Kawakumi Kindergarten (*M.C.C.*) Miss De Wolfe ... ... 1900 48[2]
Shirokane Cho Kindergarten (*M.C.C.*) Miss H. E. De Wolfe ... ... 1913 55[2]
Shirokane Cho Eng. Night School (*M.C.C.*) Rev. P. G. Price, 9 Samban Cho, Nagamachi 1914 17
St. Elizabeth's School of Needle Work (*A.E.C.*) The Director, No. 7 Shimo Ishibiki Cho 1901 13

Kawagoe

Hatsukari Yochien (*A.E.C.*) Miss E. F. Upton, or Miss Watanabe... ... ... 1907 54

Kobe

Bible School, 65 of 47 Kanda Cho, Hirano (*J.E.B.*) Rev. S. Takeda. 1912 15
Glory Kindergarten, Shoei Yochien } Nakayamate dori, 5 Chome (*A.B.C.F.M.*) Miss A. L. Howe (Always full, with waiting list). 1889 64
Glory Kindergarten Training School, Hobo Denshujo } (*A.B.C.F.M.*) Miss A. L. Howe, 22 Nakayamate dori, 6 Chome 1889 21
Kobe Blind School (K.) Futatabi Suji, Miss G. Cozad ... 1905 32
Kobe Jo Gakuin-in, Kobe College } (*A.B.C.F.M.*) Miss Charlotte B. De Forest, 60 Yamamoto-dori 4 Chome
College 1891 31
Academy ... ... Oct. 12, 1875 224
Music 1905 16
(Graduates, Mch. 28, Academy 32, College 5. Fortieth Anniv., Oct. 12,

1915, celebrated Mch. 29, 1916. Total graduates, all departments, exactly 500, including 62 from College. 342 of the 500 have married, 38 have died, 125 have been teachers. About 100, including wives of pastors, have engaged in direct evangelistic work. Budget has increast from about $165 to about $10,000. In 1909 Gov't recog. rec'd as of Koto Jo G. grade, permitting graduates to take gov't exam. for teachers' licenses.)

Kobe Theological School, 2,116 Kumochi, Fukiai Machi (*P.C.S.*) Rev. S. P. Fulton, D.D. ... ...Sept. 1907 20[1]

Kobe Woman's Evangelistic School (*A.B.C.F.M.*), Miss Gertrude Cozad, 59 Nakayamate-dori, 6 Chome 1884 19

Kwansei Gaku-in (*M.E.C.S., M.C.C., N.M.K.*) Rev. J. C. C. Newton, D.D., Shigai, Nishinada Mura.

Theological	Sep. 11, 1889	56[1]
College	Sep. 10, 1910	210[1]
Academy	Sep. 11, 1889	570[1]

(Building for Bible-teacher Training and S.S. Pedagogy to be erected in 1916.)

Lambuth Memorial Bible Woman's Training School (*M.E.C.S.*) Miss Maud Bonnell, 25 Nakayamate-dori, 4 Chome 1900 16

Lambuth Memorial Kindergarten, 23 Kita Nagasa-dori, 4 Chome, (*M.E.C.S.*) Miss Maud Bonnell 1904 50

Ninomiya Kindergarten, Ninomiya Cho, (*P.C.S.*) Mrs. W. M. Buchanan, 59 Ikuta Cho, 1 Chome... ... ... 1914 45

Palmore Institute (Boys' Night School) (*M.E.C.S.*) Rev. J. S. Oxford, 23 Kita Nagasa dori, 4 Chome 1886 289

Sei Kazoku Yochien } Shimoyamate-dori, 8 Chome (*R.C.*)
Holy Family Kind. } Sr. Antonine 1903 120

Shoin Koto Jo Gakko (*N.S.K.*) Miss Agnes Smith, 15 Nakayamae-dori, 6 Chome, (Obtained Koto Jo G. ninka Apl, 1915.) ... ... 1892 90[2]

Shoten (*Ascension*) Yochien (*N.S.K.*) Miss A. Parker, 337 Shimo Gion Cho, Hirano 1914 34
(Shoten Jidokai began Feb. 1910, officially recog. as Kind. July 2, 1914.)

Y.M.C.A. Night School, Mr. Takayuki Naito.
English 1902 151

Zenrin Kindergarten, 11 Azuma Dori, 5 Chome, Ono, (*A.B.F.M.S.*) Mrs. R. A. Thomson ... ... 1894 100[1]
Annex (Free) ... ... 1911 70[1]

Kofu

Cartmell Jojiku (Sewing) (*M.C.C.*) 324 Hyakkoku Machi... 1915 32

Yamanashi Eiwa Jo Gakko (*M.C.C.*) Miss M. A. Robertson.
Japanese Koto Jo Gakko. 127 }
Sewing ... ... 18 } 1889 135
Eiwa Jo Gakko Fuzoku Kindergarten, Hyakkoku-machi, No. 324 ... ... 1910[6] 65

Komoro

Komoro Kindergarten (*M.C.C.*) Miss K. I. Drake. 1908 42

Koriyama

St. John's Kindergarten (*A.E.C.*) Tōfu, Miss K. J. Tracy, Kyoto. 1913 40

Kumagaya

Kumagaya Kindergarten, (*A.E.C.*) Rev. R. W. Andrews ... 50

Kyoto

Doshisha (*K.*) Rev. Tasuku Harada, D.D., LL.D.
Theology ... ... 1878 63[1]
Economics and Literature ... ... 1912 467[1]
Academy ... ... 1875 727[1]
Girls' School, College ... ... 1912 66[1]
Academy ... ... 1877 226[1]
Heian Jo Gaku-in (*A.E.C.*) Rev. Kishiro Hayakawa, Shimo Tachiuri Dori, Karasu Maru, Nishiye iru... 1892
Futsu ka, Academic 63
Saiho ka, Sewing 73
Holy Trinity Kindergarten, Karasumaru Dori, Kami-Choja-Machi, (*A.E.C.*) Miss G. Suthon ... ...Apl. 1915 30
Imadegawa Kindergarten (*A.B.C.F.M.*) Mrs. D.W. Learned, Imadegawa Dori, Tera Machi, Nishi iru ... ...Mch. 13, 1897 60[1]
Joshi Wayo Gigei Gakko (*R.C.*) Kawara Machi, Sanjo Agaru, Shinsaburo Izawa. 1902
Senka (Japanese Dress-making) 120
Honka (Japanese and foreign Dress-making Knitting). 9
Bekka (Cooking, Music, French)... 17
Marguerite Ayres Kindergarten (*P.C.U.S.A.*) Mrs. R. P. Gorbold 1892 50
Nishijin Kindergarten (*P.C.U.S.A.*) Mrs. R. P. Gorbold ... 1891 50
Nishijin Sewing School, Nishijin (*A.E.C.*) Miss G. Suthon. 1914 10
St. John's Kidergarten (*A.E.C.*) Miss K. J. Tracy, Go Jo, Shin Tera Nishi 1910 35
St. Mary's Kindergarten (*A.E.C.*) Miss K. J. Tracy, Maruta Machi Hiromichi Kado... ... ... 1911 25
Seikyo Jogakko (*R.O.C.*) Kami Kyoku, Yanagi no Bamba, Nijo Agaru, Kyoto, Bishop Serghy, Surugadai, Tokyo, (Five Year Course) 1903 29
Soai Kindergarten (*A.B.C.F.M.*) Mrs. A.D. Gordon, Shin Sakae Machi, Nyomon Sagaru ... ... 1892 68[1]
Y.M.C.A. English Night School, Mr. Shoji Murakami ... 1903 175

Maebashi

Kyoai Jo Gakko (*K.*) Miss F. E. Griswold 1889 112
Seishin Yochien (*A.B.C.F.M.*) Miss F. E. Griswold ... ... 1895[6] 60

Matsue

Matsue Orphanage School, Kita Tamachi (*N.S.K. Private*) Mr. Heiji Fukuda 1896 35

Matsumoto

Holy Cross Kindergarten, Daimyo Cho (*M.S.C.E.C.*) Miss N. Bowman, Arigasaki 1913 32

Mikage, Hyogo Ken

Gunge Kindergarten (*M.E.C.S.*) Rev. S. E. Hager, D.D., 135 bis Kitano Cho, 4 Chome, Kobe ... ...Jan. 1913 45
(New bdg., cost Yen 3,021, completed June, 1915)

Mitsumosho Hiroshima Ken

Kindeagarten (*A.B.F.M.S.*) Capt. Luke W. Bickel ... ... 30[5]

Morioka

Morioka Kindergarten, (*A.B.F.M.S.*) Mrs. H. Topping ... 1907 60
Nio Kindergarten, 33 Nio Koji (*A.E.C.*) Miss E. M. Dixon, 47 Niokoji 1911 25
Tohoku Kōtō Jo Gakko, Hikage Mon Soto Koji (*R.C.*) Mr. Naotada Tanikawa, or Sister Jones.
Honka (4 yrs.)... ... ... 1911 160
Jikka (2 yrs. needlework) 1911 50
(This school started in 1892 as Morioka Jo Gakko, later became Morioka Koto Jo Gakko, and in 1911 became Tohoku Koto Jo Gakko. It is part of the work of Sisterhood of the St. Paul.)

Nagano

Asahi Kindergarten (*M.C.C.*) Miss Mary Staples, 12 Agata Machi 1899 42

Nagoya

Kakiwa Kindergarten, 10 Minami Kajiya Cho (*M.P.C.*), Miss Elizabeth Dawson, 330 Ura Monzen Cho... ... ... 1890 76[1]
Kinjo (Golden Castle) Girls' School (*P.C.S.*) Miss Leila G. Kirtland, Shirakabe Cho, 4 Chome 1889 69
(There were 4 piano pupils from outside; 19 pupils of the school took music; music has been taught from the founding. After the new buildings were completed a Flower and Tea Course was added in 1914, and 8 pupils took the course the past year. 3 took the Flower part, and 3, the Tea. There are 10 regular and 5 Special teachers, and a school sec'y.)
Myojo Kindergarten (*P.C.S.*) Miss Leila G. Kirtland (3 teachers) ... ... 1913 50[2]
Nagoya Gaku-in (Chu Gakko), (*M.P.C.*) Rev. E. H. Van Dyke, 47 Chochuji Machi ... ... 1906 401[2]
Ryujo Kindergarten (*M.S.C.E.C.*) Miss M. M. Young, 5 Shirakabe Cho 1899 32
Habashita Branch 1909 32
Oiki Cho Branch 1914 21
Training School 1909 5
Seiryu Jo Gakko (*M.E.C.*) Shigwai, Chikusa Machi, Miss Mabel Lee, ... 1888 52
Kindergarten 1915 40

Nara

Nara English School, (*A.E.C.*) Higashi Muki, Minami Cho, Rev. J. J. Chapman, Kyoto (License rec'd 1915) ... ...
Evening (men)... ... ... 30[2]

Nikko

Iren Gaku-in, Shiken Cho (*A.E.C.*) Miss Irene P. Mann ... 1913[6] 47

Okayama

Okayama Eigo Kenkyukai (*M.E.C.S.*) Rev. W. A. Wilson... 1911 61
Okayama Hakuaikai Jinjo Sho Gakko, 37 Hanabatake (*A.B.C.F.M.*) Miss Alice P. Adams, 95 Kadota Yashiki... 1896 95
Sewing School 1896 15
Pure. Heart Girls' High School / Seishin Koto Jo Gakko } (*R.C.*) Rev. Sister Marie Lea (Congregation du St. Enfant Jésu)... 1886
High School ... ... 1904 } 100
Primary School ... ... 1893 }
Kindergarten 1895 60

(First opened 1886 as ordinary Girls' School, which developed into these departments. Seventeen teachers.)

Okubo

Okubo Kindergarten (*A.E.C.*) Miss Bessie McKim, 472 Nishi Okubo, Tokyo Fuka. ("Two teachers and no troubles.") ... ... 1913[6] 36

Osaka

Baikwa (*K.*) John Kikujiro Iba, Kitano ... ...
Koto Jo Gakko ... ...Jan. 1912 210
Jo Gakko... ... ...Jan. 1878 10
Bishop Poole Girl's School (*C.M.S.*) Miss Katharine Tristram, No. 12 Kawaguchi, (Has shitei recog.) ... ... 1889 176[2]
Chikko Fukuin Kyokai Yochien (*E.A.*) Miss Florence E. Erffmeyer, 15 Yojo Dori, 2 Chome, Nishiku ... ...May 1913 43
Doshi Shingakkan (*P.C.U.S.A.*) Rev. G. W. Fulton, D.D., 22 Kawaguchi Cho... ... ... 1903 15
Fukkatsu English Night School, No. 8 Uehonmachi, 2 Chome (*C.M.S.*) Miss R. D. Howard, 174 Shinonome Cho 1902 30
Kaikwa Yochien, Tamade, Osaka-fu (*P.C.U.S.A.*) Mrs. G. W. Fulton. 1914 35
Kizugawa Yochika, Sakuragawa, Namba (*C.C.*) Wm. H. Erskine (Work among poor people; taition 30 Sen) ... ...Mch. 10, 1914 50
Meisei (Bright Star) Shogyo Gakko (*R.C.*) Educ. Soc. of Mary, Mr. Joseph Wolff, No. 16, Esashi Machi, Sanadayama, Higashiku ... ... 1899 722[1]

(The school follows the official program for *koshu* schools. Religious instruction is optional, given after class-hours; about half the pupils attend. The comm'l course covers 5 years, and the pupils range from 12 to 18 years of age.)

Momoyama Chu Gakko, Higashi Nari Gun, Tanabe Cho, (*C.M.S.*) Isamu Asano ... ... Jan. 14, 1890 646[3]
Osaka Bible Woman's Training School (Baptist Joshi Shingakko), (*A.B.F.M.S.*), Miss Livinia Mead, Imasato, Kamitsu Mura, Nishinari Gun, Osaka-fu ... ... 1909 20[1]

Osaka Dendo Gakkan, 2,324 Shitadera Machi, 4 Chome, Minamiku (*F.M.*) Rev. A. Youngren, 1,921 Hidenin Cho, Tennoji 1905 12

Osaka Eigo Gakko, West Gate, Tennojidera (*C.C.*) Rev. W. H. Erskine ... ... Oct. 20, 1914 65

Shinai Koto Jo Gakko, Kawaguchi Cho (*R.C.*) Sr. Bernadine 1908 230

Shinon Yochien (*E.A.*) 64 Kamino Cho, Sangenya, Miss Edna L. Erffmeyer ... ... Jan. 11, 1915 40

Shinkawa Yochika (Namba) (*P.C.U.S.A.*) Mrs. G. W. Fulton 1912 20

Tamatsukuri Yochien, Ki no Kuni Cho, Higashiku (*R.C.*) Sr. Puissant 1909 85

Tennoji Kindergarten, Minami Kawahori Cho (*C.C.*) Mrs. W. H. Erskine (Classrooms added. Better class; tuition 1 yen) ... ...April 1, 1913 50

Wilmina Girls' School (*P.C.U.S.A.*) Miss Sallie A. Alexander, Tamatsukuri, Niemon Cho

Academy 1884 184

Domestic Art 1909 16

Y.M.C.A. English School, Tosabori, 2 Chome, Mr. Geo. Gleason ... ... 1902 1190[1]

Summer School ... ... 1908 436[1]

Osaka School of Science ... ... 1912 430[1]

Otsu

Seishin Kindergarten, Kami Kyomachi (*A.E.C.*) Miss K. J. Tracy, Kyoto ... ... 1912[6] 25

Sakurai, Nara Ken.

St. Paul's Kindergarten (*A.E.C.*), Rev. J. J. Chapman, Kyoto 1914 65

Sendai

Aoba Jo Gaku-in (*A.E.C.*) 11 Higashi Ichiban Cho,

Fujin Dendoshi Yosei Bu, Church Training School for Mission Women. } Miss Sarah J. Rees ... 1900 5

Yochien Hobo Yosei Bu, Training School for Kindergartners } Miss Ethel H. Correll ... 1913 13

Kindergarten No. 1 } Miss E. H. Correll ... ... { 1909 40
Kindergarten No. 2 } { 1912 25

(Both are auxiliary to the Training School.)

Joshi Jito Gakkan (*M.E.C.*) Miss Ella J. Hewett, Higashi 3 bancho, 2 banchi... ... ... 1897 38[1]

Miyagi Jo Gakko, Higashi Sanban Cho (*R.C.U.S.*) Rev. A. K. Faust, Ph.D.

Academy 1885 165

Higher Course... ... ... 1900 10

Special (Music, Flower Arrangement)... 20

(The 24th graduation occurred March 30, with 27 graduates from the Academy, and 4 from the Post Grad. Bible course—the largest number of graduates (31) in the history of the school.)

Sendai Koto Jo Gakko (*R.C.*) Sister Ste. Aimee Deboissy... 1893 244[2]
(Became Koto Jo 1907.)
Shihan Gakko, Fuzoku Shogakko Kenkyoshitsu.
(Sendai Ikuji-in) *interdenom.* Miss Louise Imhof,
160 Kita Yoban Cho 1906 80
Shokei Jo Gakko (*A.B.F.M.S.*), Miss Annie S. Buzzell, 2
Nakajima Cho
Honka 1892 88
Kaseika 1915 7
Tohoku Gaku-in, Higashi 2 Bancho (*R.C.U.S., N.K.K.*),
Rev. D. B. Schneder, D.D.
Theological Department ... ... 1886 16[1]
Literary Course ... ... 1892 39[1]
Middle School Department ... ... 1895 444[1]

Serita Mura, Nagano Ken

Asahi Kindergarten (*M.C.C.*) Miss Mary Staples, Nagano... 1915 22
(This year the first graduation—ten—occured. Mothers' meetings are held, and the mothers seem quite interested.)

Setoda, Inland Sea

Fukuin Maru Kindergarten (*A.B.F.M.S.*) Capt. Luke
Bickel ... ... 1908 70[5]

Shimodate, Ibaraki Ken

Kindergarten, Yonen-en (*N.S.K.*) 774 Higashi Kudari ... 1912 40

Shimonoseki

Baiko Jo Gakuin (*P.C.U.S.A., R.C.A.*) Miss Gertrude
Bigelow, No. 1,854 Maruyama Machi... 1914
Academy ... ... 100[1]
Special ... ... 31[1]

Shizuoka

Choyo Gakko Baba no Cho, Ura Ichibancho (*Univ.*) Rev.
Nelson L. Lobdell, 32 Higashi Kusafukasa Cho, 2 Chome. 1902 53
(Night School, Middle School grade, three years' course, 10 teachers).
Fuji Koto Jo Gakko (*R.C.*) ... ... 200[3]
Primary ... ... 128[3]
Maternal School ... ... 62[3]
(Conducted by the Dames de St. Maur.)
Futaba Kindergarten (*M.C.C.*) Mrs. A. M. Pinsent ... ... 1912[6] 73
Shizuhata Kindergarten (*M.C.C.*) Mrs. Pinsent ... ... 1912[6] 34
Shizuoka Eiwa Jo Gakko (*M.C.C.*) Miss Myra A. Veazey,
Nishi Kusabuka Machi.
High School (Academy) 1887 65
Primary School 1909 57
Kindergarten, Mrs. Pinsent 1903 28
Young Men's Night School (*M.C.C.*) Rev. A. T. Wilkinson.
(Conducted several months of the year) ... ... 50[4]

Takahashi, Okayama Ken

Junsei Koto Jo Gakko (*K.*) Rev. Iwagoro Ibuki.
Honka 1881 151
Jikka 1908 84

Takaoka

Hokuriku Jo Gakko, Fuzoku Yochien, No. 3 (*P.C.U.S.A.*)
Sakashita Cho, Miss Janet M. Johnstone, Kanazawa ... 1913[6] 45

Takefu, Fukui Ken

Aiko Kindergarten (*P.C.U.S.A.*) Mrs. J. F. Detweiler, Fukui 1914 20

Tanabe

Tanabe Kindergarten (*N.K.K.*) Rev. K. Ito 1907 85

Tawaramoto, Nara Ken

Meirin Kindergarten (*A.E.C.*) Rev. J. J. Chapman, Kyoto. 1915 35

Tokyo

Aika Kindergarten, Koishikawa, 34 Hikawashita (*E.A.*) Miss Natalie Berner, 84 Sasugaya Cho, Koishikawa ... 1913 30
Ai-no-Sono Kodomo Hoiku Kai, (*A.B.F.M.S.*) Kanda, 4 Misaki Cho, 1 Chome, Mrs. W. Axling (Henceforth called Misaki Ai-no-Sono Yochien) 1912 45
Aisei Kindergarten (*E.A.*) Koishikawa, 84 Sasugaya Cho, Miss Natalie Berner, same address ... ... Oct. 1915 20
Aoyama Gaku-in (*M.E.C., N.M.C.*) Rev. Mizutaro Takagi, D.D. 1878
Philander Smith Biblical Institute, Shibuya Machi, Tokyo Fu, (From April 1, 1914, Evangel. Asso. united with this), Rev. A. D. Berry, D.D., Aoyama Gakuin 1879 42
College, Masanobu Ishizaka, Ph.D. 1883 112
Academy, Masanobu Ishizaka ,, ... 1878 520
(All depts. started at Aoyama in 1883. The school property is held by a Zaidan Hojin of 18, half members of the Japan Meth. Ch. and half of Meth. missionaries in Japan.
Aoyama Jo Gakuin (*M.E.C.*) Miss Alberta B. Sprowles.)
Semmonka, Special English Course 1902 45
Koto Jogaku-bu 1874 239
Shigei-bu (Harrison Memorial Industrial School) ... 1889 50
Asahi Kindergarten, Azabu, 28 Kogai Cho (*E.A.*) Miss Natalie Berner ... ...May, 1911 45[1]
Bible Training Institute / Seisho Gaku-in } Shimo Yodobashi Cho, Kashiwagi (*O.M.S.*), Rev. E. A. Kilbourne ... ... 1901 30[2]
Chuo Joshi Ei Gakko, Kanda, 4 Misaki Cho, 1 Chome, (*A.B.F.M.S.*), Mrs. Wm. Axling ... ... 1912 30[1]
English Night School / Chuo Eigo Ya Gakko } Kanda, 4 Misaki Cho, 1 Chome, Rev. Wm. Axling 1909 100[1]
future the term "Chuo" will be replaced by "Misaki.")

Dendo Jo Gakko Bible Woman's Training School	Koishikawa, 84 Sasugaya Cho, (E.A.), Miss Susan Bauernfeind	1904	40
Doai Kummoin, Hongo, 71 Kinsuke Cho, (*M.P.*), Rev. Moto Ogimi		1904	48
Fairfield Day School, Miimi Shogakko	Asakusa, 24 Shintani Machi (*M.E.C.*), Miss K. Grace Wythe, Aoyama Jo Gaku-in	1886	
Kotoka			24
Jinjo			359
Fukagawa Day School Kion Shogakko	(*M.E.C*), 58 Tomioka Monzen Cho, Miss K. Grace Wythe...	1885	218
Fukagawa Christian Kindergarten, 9 Higashimoto Machi, (*A.B.F.M.S.*), Miss Amy R. Crosby		1913	35
Furendo Jo Gakko Friends' Girls' School	Mita, Shiba, 30 Koun Machi, (*S.F.*), Miss Alice G. Lewis, (Government recognition from March, 1912)... ...		
Semmonka		1904	13
Koto Jo Gakko		1887	82
Futaba Koto Jo Gakko, Yotsuya Mitsuke, (*R.C.*)			365[3]
Primary			229[3]
Futaba-kai, Yotsuya Mitsuke Cours pour demoiselles	(*R.C.*)		241[3]
Maternal School, Yotsuya Mitsuke, (*R.C.*)			91[3]
(All conducted by Dames de St. Maur).			
Futsu-Eiwa Koto Jo Gakko, 8 Sarugaku Cho, Kanda (*R.C.*)			200[3]
Primary			112[3]
Cours pour demoiselles			96[3]
Maternal School			40[3]
(All conducted by the Sisters of St. Paul).			
Garden of Love Kindergarten (*A.B.F.M.S.*) Miss M. M. Carpenter		1911	36
Gyosei (Morning Star) Gakko Ecole de l'Etoile du Matin..	No. 32 Iida Machi, 3 Chome, Kojimachi Ku (*R.C.*) Catholic Educational Society of Mary in Japan, Mr. Albert Henry	1888	
Middle School, ...			520
Primary School			400
Night School			165
Immanuel Church Kindergarten (*A.B.F.M.S.*), 27 Esashi Machi, Koishikawa, Miss M. A. Whitman, 10 Fukuro Machi, Surugadai ... ...Oct.		1914	45
Japan Baptist Theological Seminary, 109 Koishikawa Omote Machi, (*A.B.F.M.S., S.B.C.*), Rev. C. B. Tenny ...		1884	18
(So. Baptists united in 1910, when school removed from Yokohama to Tokyo)			
Jochi Daigaku Ecole Superieure	Kyoi Cho, Kojimachi Ku, (*R.C.*)		69[3]
(Conducted by Jesuit Fathers.)			
Joshi Gaku-in (*P.C.U.S.A.*) 33 Kami Ni Bancho, Miss Lila S. Halsey.			
Higher Department (College)		1890	24
High School			183

Joshi Ei Gaku-juku (*Undenom*) Miss Ume Tsuda, 16 Goban Cho, Kojimachi 1900
Preparatory 38
Higher English 98
Special 17

(Graduates of the full course get Gov't license to teach Eng. in Middle Schools and Girls' High Schools; all in Prep. and Higher courses are graduates of high schools.)

Joshi Sei-Gaku-in (*C.C.*) Takinogawa, 354 Nakazato, Miss Bertha Clawson.

Bible Training School ... ... } Total students only 90 { 1905 6
Jo Gakko ... ... } { 1908 68
Home Economics Department (Kaseika). } { 1913 24
Music ... ... } { 1914 24
Kindergarten, Mrs. T. A. Young 1912 31

Joshi Shingakko (*R.O.C.*) Bishop Serghy, 13 Kita Koga Cho, Surugadai 1872 75

Joshi Shingaku Semmon Gakko, 358 Sanko Cho, Shirokane, Shiba. (*N. S. K.*) Miss N. M. Bosanquet, or Miss L. K. Tanner, (St. Hilda's Mission, affiliated to S.P.G., establisht this School in 1892, but it became Semmon-ko in 1911.).. 1911 8

Joto Kindergarten (*E.A.*) Miss Natalie Berner 1913 35

Kameido Kindergarten, Kameido (*E. A.*) Miss Natalie Berner ... ... Oct. 1913 48[1]
(Formerly "Yoto Kindergarten.")

Kamitomizaka Yochien, Koishikawa, 23 Kamitomizaka Cho (*G.E.M.*) Mrs. E. Schroeder... ... ... 1911 27

Kanegafuchi Kindergarten, Mukojima, Sumida Mura (*E.A.*) Miss Natalie Berner ... ... Oct. 1913 75[1]

Koishikawa Baptist Kindergarten (*A.B.F.M.S.*) 3 Sagano Machi, 1 Chome, Miss Amy R. Crosby, 101 Hara Machi, Koishikawa 1916 20

Koishikawa Shoei Kindergarten, 101 Haramachi (*A.B.F. M.S.*) Miss Harriett Dithridge ... ... 1897[6] 40

Koran Jo Gakko (*S.P.G.S.H.M.*) 360 Sanko Cho, Shirokane, Shiba, Miss E. G. Philipps... ... ... 1888 135

Koyūen (Garden of Good Friends), 57 Kanatomi Cho, Koishikawa (*Y.W.C.A.*) Miss Mary Page, ... Apl. 1914 45

Matsugae Cho Primary School, Koishikawa (*C.C.*) Miss Kate V. Johnson, 202 Komagome Hayashi Cho, Hongo.. 1893 222

Matsugae Cho Kindergarten (*C.C.*) Miss Kate V. Johnson... 1907 42

Meiji Gakuin (*P.C.U.S.A., R.C.A., N.K.K.*) Rev. D. C. Ruigh. 1875
Theological School... ... ... 1877 18
Kotogaku-bu 1880 41
Chugaku-bu 1894 382

(The school was founded in 1875, and establisht in its present location in 1885. The date 1894 refers to the time ninka was received for the Academy, which dated from 1875. There are 8 teachers in T.S., and 28 in other dep'ts.)

Midori Kindergarten (Blackmer Home) (*Univ.*) Koishi-

kawa, 50 Takata, Oimatsu Cho, Rev. G. I. Keirn, Kojimachi, 15 Dote Sanban Cho... ... ... 1908 80

Kyuseigun Shikan Gakko, Officers' Training School (*S.A.*) Ushigome, Honmura Cho, Brig. Beaumont, 11 Ginza, 2 Chome.

Men ... ... 1906 26[2]
Women ... ... 17[2]

Nezu Kindergarten, Hongo, 7 Suga Cho (*E.A.*) Miss Natalie Berner ... ...May, 1915 11[1]

Rikkyo Gaku-in. } (*A.E.C.*) 58-60 Tsukiji, Rev. Chas. S.
St. Paul's College. } Reifsnider, ... 1874

College (Daigaku) ... ... 1907 117[4]
Middle School (Chugaku) ... ... 1898 600[4]

Rikkyo Koto Jo Gakko, (St. Margaret's High School) Kyobashi, 26 Akashi Cho (*A.E.C.*) Miss C. G. Heywood. Jo Gakko, 1877, now only Koto Jo Gakko 1908 216

Sei Gaku-in (*C. C.*) Takinogawa, Tokyo-fu Rev. R. D. McCoy.

Bible College 1903 15
Middle School... ... ... 1906 32

Sei Kōkwai Shingaku-in, Ikebukuro, Sugamo Mura (Indep. of Church and Mission) Rev. J. T. Imai ... ... 1911 12[5]

Seiko Yochi-en Star-light Kind. { Koishikawa, 91 Tosaki Machi (*A.B. F.M.S.*) Miss M. M. Carpenter, 10 Fukuro Machi, Surugadai ... ... 1912[6] 96

Seishin Gaku-in, Sanko Cho, Shiba-ku, (*R.C.*) {
Girls' High ... ... 59[3]
„ Primary ... ... 56[3]
Cours pour demoiselles... ... ... 67[3]
Maternal School ... ... 16[3]

(Conducted by Dames du Sacre-Coeur,)

Shiba Keimo Primary School, 14 Atago Cho, 2 Chome (*P.C.U.S.A.*) Mrs. J. K. McCauley, 102 Tsunohazu, Shinjiku 1880 128

Shiba Keimo Kindergarten (*P. C. U. S. A.*) Mrs. J. K. McCauley... ... ... 1904 140

Shibuya Kindergarten, (*U. B.*) Miss Ellen Moore, 1,929 Shimo Shibuya, Tokyo-fu 1913 20

Shimototsuka Kindergarten, (*C.C.*) Miss Lavinia Oldham, Ushigome, Ichigaya, 35 Naka no Cho 1908 35

Shitaya Yochien (*A.E.C.*). No report.

Shin-ai Kindergarten, Shitaya (*A.E.C.*) Mrs. Goto ... ... 1907 60[5]

Shuntai Eiwa Jo Gakko (Sarah Curtis Home) (*A.B.F.M.S.*) Miss M. A. Whitman, 10 Fukuro Machi, Surugdai, Kanda. 1884 50[1]

St. Andrew's Eng. Club Night Class (*S.P.G.*) Rev. Wm. C. Gemmill, 11 Sakae Cho, Shiba 1889 20

St. Hilda's Embroidery School (*N.S.K.*) Miss G. G. L. Nevile, 358 Sanko Cho, Shirokane, Shiba... ... ... 12[5]

Takinogawa Gaku-in; (Indep., but closely affiliated with N.S.K.) R. Ishii, 126 Koshinzuka, Sugamo 1891

Training School for Teachers and Nurses for Feeble Minded Children 8
School for Feeble Minded Children 50

Tokyo Gaku-in, Duncan Academy. } (*A.B.F.M.S.*) Ushigome, 29 Sanai Cho, Rev. J. F. Gressitt.

Koto Gakko	1905	5
Chu Gakko	1895	110
Tokyo Kindergarten Training School, Koishikawa, 101 Haramachi, (*A.B.F.M.S.*) Miss Amy R. Crosby.		
Regular	1911	18[4]
Tokyo Shingakusha, Theological Institute (*N.K.K.*) Kojimachi, 27 Iida Machi, Rev. Kyoo Honma.		
Regular	1904	8
Special		6
Preparatory		6
Women		8
Toyo Eiwa Jo Gakko (*M.C.C.*) Azabu, 8 Toriizaka, Miss I. S. Blackmore.		
Collegiate	1889	16
Academic	1884	118
Primary	1900	62
Kindergarten	1914	30
Nagasaka Kind., Azabu, 50 Nagasaka Cho	1909	40
Tsukiji Keimo Primary School, (*P.C.U.S.A.*) 5 Shinsakae Cho, 5 Chome, Mrs. J. K. McCauley, 102 Tsunohazu, Shinjiku	1877	126
Tsukiji Keimo Kindergarten (*P.C.U.S.A.*) Mrs. J. K. McCauley	1913[6]	80
Tsukijima Kindergarten, 11 Nishikaigan dori, Tsukijima, Kyobashi-ku (*A.B.F.M.S.*) Miss Amy R. Crosby (The Tsukudajima and Tsukiji Kindergarten were united in this, Sep. 1915)	Oct. 1914	73
Y.M.C.A. English School, Kanda, Mitoshiro Cho, 3 Chome, J. M. Davis, or K. Yamamoto.		
German Course		12
Evening		80

Tottori

Aishin Yochien (*A.B.C.*) Mrs. H. J. Bennett	1906	54

Toyama

Aoba Yochien (*M.C.C.*) Miss Margaret E. Armstrong	1911	50
Hokuriku Jo Gakko Fuzoku Yochien No. 2, 53 Sanno Machi (*P.C.U.S.A.*) Miss Janet M. Johnstone, Kanazawa.	1911[6]	32

Tsu

Miller Kindergarten (*P.C.U.S.A.*) Tamaki Cho, Mrs. D. A. Murray	Sep. 21, 1910	64
St. James' Kindergarten, Marunouchi (*A.E.C.*) Rev. I. H. Correll, D.D., Atago no Shita	1911[6]	41
St. James' Night School, Marunouchi (*A.E.C.*) Rev. I. H. Correll, D.D.	1911	15

Ueda

Baikwa Kindergarten (*M.C.C.*) Miss Katharine I. Drake	1900	56
Tokida Kindergarten (*M.C.C.*) Miss Katharine I. Drake	1907[6]	43
Tokiwagi Kindergarten (*M.C.C.*) Miss Katherine I. Drake..	1915	20
Ueda Kindergarten Training School (*M.C.C.*) Miss Drake...	1905	12[1]

Ueno, Mie Ken

Seiko Kindergarten (*A.E.C.*), Naka Machi, Rev. Irvin H. Correll, D.D., Tsu 1914 60

Urawa

Urawa Kindergarten (*A.E.C.*) Miss Nellie McKim, 472 Nishi Okubo, Tokyo Fu (Full, with long waiting list. Two teachers and one asst) 1910 56

Utsunomiya

Iren Gaku-in (*A.E.C.*) Nishihara Machi, Tomatsuri Taka, Miss Irene P. Mann 1913 21

Utsunomiya Christian Girls' School (Indep., but affiliated with *A.C.C.*) Mrs. Susie V. Fry.

Postgraduate (Biblical Dept.) 1908 1

Academy... ... ... 1907 29

Utsunomiya Christian Kindergarten (Indep., but affiliated with *A.C.C.*) Mrs. Fry. 1913 40

Wakamatsu

Sei-ai Yochi-en, 22 Gyonin Machi (*N.S.K.*) Rev. J. C. McKim 1907 51

Yamada

Tokiwa Yochien } (*P.C.U.S.A.*) Miss Jessie Riker, 17 Miya-
Evergreen Kind. } jiri Cho, ... 1914 40

Yamagata

Kasumi Kindergarten (*A.E.C.*) Miss Bessie Mead 1912 32

("Several dropt out for entire season of bad roads.")

Yamaguchi

Myojo Kindergarten, Noda (*P.C.U.S.A.*) Miss Lillian A. Wells... ... ... 1894[6] 56[1]

Yokohama

Airin (Maud E. Simmons Memorial) Jo Gakko (*M E.C.*) Miss Rebecca J. Watson, 221 Bluff 1894 162
(Three years Domestic Science).

Aizawa Creche and Kindergarten (*M.E.C.*) Aza, Aizawa, Negishi Machi, Miss Rebecca J. Watson 1905 55
(This school is for children of working women. A trained kindergartner teaches by kindergarten methods.)

Bluff English Night School, 75 Yamate Cho (*A.B.F.M.S.*) Rev. Roy H. Fisher, 75, Bluff ... ... 1911 270[1]

Dai Ichi Seikei Sho Gakko } (*M.E.C.*) Miss Rebecca J.
Yamabuki Cho, 1 Chome } Watson 1880

Koto (High Primary 2 years) 35

Jinjo (Primary 6 years)... 130

Dai Ni Seikei Sho Gakko, Aza, Aizawa, Negishi Machi	Six years Primary, (*M.E.C.*) Miss Rebecca J. Watson...	1892	150
Ferris Seminary (*R.C.A.*) Miss J. M. Kuyper, 178 Bluff ...		1870	
Kotoka		1908	10[2]
Honka		1899	138[2]
Yobika		1913	42[2]
Bekka		1903	18[2]
Hachimanyato Poor School, 1,289 Nakamura Cho (*M.E.C.*) Miss Rebecca J. Watson		1901	43
Higgins Memorial Bible Training School, Seikei Seisho Joshi Dendo Gakko (*M.E.C.*) Miss Rebecca J. Watson, 221 Bluff		1884	20
(Total students to April 1, 1915, 301 ; graduates, 136).			
Koran Jo Gakko (Ecole supérieure), 83 Yamate Cho (*R.C.*)			177[3]
(Conducted by Dames de St. Maur.)			
Kyoritsu Jo Gakko (*W.U.M.*) Miss Clara D. Loomis, 212 Bluff.			
Koto (High School 1 year)		1912	12
Honka (5 years)		1871	112
Yoka (1 year)		1871	30
Kyoritsu Joshi Shingakko, Woman's Theological School (*W.U.M.*) Miss Susan Augusta Pratt, 212 Bluff		1900	35
(Total graduates 81).			
St. Josephs College (*R.C.*) *Educ'l Soc. of Mary in Japan*, 85 Yamate Cho, Mr. J. B. Gaschy		1901	161
(Branches are taught in English. French and German are optional, boarders and day pupils are accepted).			
Maternal School, 83 Yamate Cho (*R.C.*)...			56[3]
Sumire Sho Gakko, 83 Yamate Cho (*R.C.*)			171[3]
(Both conducted by Dames de St. Maur.)			
Yokohama Christian Blind School, 3,414 Negishi Machi (*M.E.C.*) Miss Edna M. Lee, 221 Yamate Cho		1893	17
Yokohama Eiwa Jo Gakko (*M.P.C.*) Miss Harriet E. Steele, 244-*b* Yamate Cho. (Received Gov't recognition May, 1913).			
Futsuka		1880	68
Sho Gakko		1880	90
Sanaye Kindergarten, Kitagata		1908	68[1]
Yokohama School of English, 83 Hinode, 3 Chome (*M.P.C.*) Rev. Leigh Layman.			
Night School, Men...		1898	75
Day School, Boys		1912	38
Y.M.C.A., Night School (Yok. Eigo Gakko, five year course), 45 Sumiyoshi Cho, 3 Chomo, Masura Omura ...		1900	163
Yonago			
Ryozen Kindergarten (*C.M.S.*) Nishi Cho, Mrs. J.C. Mann.		1905	50
Yumoto			
Yumoto Yochien (*A.E.C.*) Rev. J. Chappell...		1907	42*

* Kind. Un. Report, 1915.

SHIKOKU

Kochi

Carrie Macmillan Industrial Home } Kochi Jo Gakkai	180 Takajo Machi (*P.C. S.*) Miss Annie Dowd.		64
Bible School			4
Sei Dominic Dendo Gakko (*R.C.*). Rev. Fr. Thomas		1914	18

Matsuyama

Hoiku-en (*M.E.C.S.*)	10 Ichibancho, Rev. N. S. Ogburn, Jr.,	1904	30
Dojokan Ya-Gakko, Sympathy Home Night School, Kasaya Cho (*A.B.C.F.M.*), Mr. Shinjiro Omoto		1901	20
Yochika Miss H. F. Parmelee, Teppo Cho		1915	40[1]
(Begun in Jan. 1915 for children of working people.)			
Matsuyama Girls' School, Niban Cho (*A.B.C.F.M.*) Miss Cornelia Judson (Regular 122, Postgrad. 5)		1886	127
Matsuyama Night School (*A.B.C.F.M.*) Miss C. Judson			
Preparatory		1891	52
High School		1906	57
Postgraduate			3

Sakano Mura, Naka Gun, Tokushima Ken

Sei Yohane Kyokai Saiho Gakko (*R.C.*) Rev. Fr. Alvarez, Tokushima		1914	22

Tokushima

Tokushima Eigo Yagakko, Nishi Shin Machi, 2 Chome, (*P.C.S.*) Rev. C. A. Logan, D.D.		1913	36

Uwajima

Uwajima Yochien (R.C.) Rev. Fr. Milan		1914	35

KYUSHU

Beppu

Shinai Yochien (*M.E.C.S.*) Miss A. B. Williams, Oita ...		1915	17

Chausubara, Miyazaki Ken

Chausubara Primary School (Okayama Orphans), (K.), Mr. K. Matsumoto.			
Sho Gakko, Boys 96, Girls 52		1912	148

Fukuoka

Eiwa Jo Gakko (*M.E.C.*) Tenjin Cho. Miss Elizabeth Meredith Lee.			
Academic...		1885	58
Sewing		1897	16
Fukuoka Baptist Night School, (*S.B.C.*) 105 Daimyo Machi, Rev. C. K. Dozier		1911	89[1]
Kyushu Central Bible School (*C.M.S.*), Rt. Rev. Bishop Lea, D.D.		1913	5

Shinonome Yochi-en Abraham Memorial Kindergarten	Yoha no Cho (Ind. but affiliated with Sei Kokwai), Mrs. F. W. Rowlands ... ... (Founded at Sasebo 1909[6]).	1913[6]	35

Hakata

Nampaku Kindergarten (*Luth. A*[1]) 8 Daijojimae Machi, Rev. L. S. G. Miller		1913[6]	40
Maizuru Yochi-en, 257 Arato Machi, 5 Chome (*S.B.C.*) Mrs. E. O. Mills		1913	38

Kumamoto

Kyushu Gaku-in, Middle School, (*Luth.*) Rev. A. J. Stirewalt		1911	500[1]
Lutheran Theological Seminary, Rev. A. J. Stirewalt ...		1909	7

Kurume

Kindergarten (*Luth., A*[2]) Mrs. J. P. Nielsen, 53 Hiyoshi Cho		1913	40

Miyazaki

Hyuga Kummo-in, Blind School (*K.*) Shimabata Cho, Kenji Sekimoto, a blind Christian who founded the school ...		1910	10
Kyoai Yochi-en (*A.B.C.F.M.*) Mrs. C. M. Warren		1909	29

Nagasaki

Chinzei Gaku-in (*M.E.C.*) Rev. F. N. Scott, 6 Higashi Yamate		1881	435
Jitsuyo Eigo Gakko, 9 Fukuro Machi (*Y.M.C.A.*) G. E. Trueman (8 graduates)		1902	50
Kaisei (Star of the Sea) Chu Gakko, 1 Higashi Yamate (*R.C.*) *Educ'l Society of Mary in Japan,* Mr. Charles Contret.			
Middle School (Regular 5 years' course)			291
Kwassui Jo Gakko, (*M.E.C.*) Miss Marianna Young, 13 Higashi Yama.			
College	College has 5 years' course above Koto Jo. Recognition of Koto Jo received in 1912 (shitei). Five students in Biblical D. are also in regular classes in Koto Jo.	1889	26
Koto Jo Gakko...		1912	193
Biblical Dep't		1886	12
Industrial Dep't.		1881	55
Music Dep't		1888	49
Music Normal Dept.... ...		1911	2
Kindergarten Normal ...		1904	6
Shirotaye		1913	11
Kwassui		1895[6]	49
Sei-ai		1909[6]	35
Tamanoye		1908[6]	46
Seishin Jo Gakko, 16 Minami Yamate, (*R.C.*), Sr. St. Elie..			100[4]
Sho Gakko			92[3]
Maternal School			101[3]
(Conducted by the Sisters of the Holy Child Jesus, who have another high school in Nagasaki diocease. The two reported 191 pupils, Aug. 15, 1915.)			

Tozan Gakuin, Steele Academy, 9 Higashi Yamate (*R.C.A.*) Mr. A. Walvoord ... ... 1887 345[1]
(Received Nintei 1907, and Shitei in 1908, under the style Shiritsu Chu-gaku Tozan Gaku-in.)

Ogi, Saga Ken

Satzlee Memorial Kindergarten (*Luth. A*(1)) Miss M. B. Akard, Saga ... ... 1911[6] 37

Oita

Airin Kindergarten, (*M.E.C.S.*) 83 Niage Machi, Miss I. M. Worth ... ... 1908[6] 45

Saga

Kindergarten, Hanabusa Koji (*Luth. A*(1)) Miss M. B. Akard 1902 40

Urakami

St. Mary's Institute / Sei Maria Gakuin — (*R.C. Educ'l Soc. of Mary in Japan*) Rev. Fr. A. Rusch, Superior, Yamazato-Tera no Go. (This is an apostolical school) 1910 53

Yamaga

Yamaga Yochi-en (*M.E.C.*) Miss Alice Finlay 1914 35*

LIUCHIU

Okinawa, Naha

Zenrin Aika (*A.B.F.M.S.*) Mrs. R. A. Thomson, Kobe ... 1907 47

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* Kind. Un. Report, 1915.

LIST OF CHRISTIAN PERIODICALS

Weekly Publications

1 Fukuin Shimpo, The Evangelist, pp. 16, M. Uemura. N.K.K. 1890.
2 Gokyo, The Advocate, pp. 16, U. Bessho. N.M.K. 1892.
3 Honoo no Shita, "Tongues of Fire," pp. 8, J. Nakada. O.M.S. 1899.
4 Kirisutokyo Kyoho, The Christian Recorder, pp. 12, S. Takagaki, Baptist. 1907.
5 Kirisutokyo Sekai, "The Christian World," pp. 16, K. Osaka. 1892.
6 Kirisutokyo Shuho, The Christian Weekly, pp. 16, s. S. Motoda. N.S.K. 1900.

Semi-monthly Publications

7 Chiisaki Otozure, "Little Tidings," Mrs. T. M. MacNair. N.K.K. 1894.
8 Seikyo Jiho, Orthodox Church Report, Ishikawa. R.O.C. 1912.
9 Toki no Koe, "The War Cry," pp. 8, S. A. 1901.
10 Yako, Light in Darkness, ph. 8, s. J. G. Dunlop. N.K.K. Kanazawa.
11 Yorokobi no Otozure, "Glad Tidings," pp. 8, s. Mrs. T. M. MacNair. N.K.K. 1881.

Monthly Publications

12 Ai no Tomo, "The Japanese Friend," S. F. 1907.
13 Aidzu Kyodan, The Aidzu Pulpit, pp. 8, C. Noss. N.K.K. Wakamatsu. 1912.
14 Akebono, Dawn, A. W. Cooke. N.S.K. Sendai.
15 Bummei Hyoron, Review of Civilization, pp. 100, T. Tanaka. N.K.K. 1914.
16 Dendo, Evangelism, pp. 8, Z. Hidaka. N.K.K. Kyoto. 1912.
17 Denrei, "Evangelii Sandebud," pp. 4, J. Anderson. S. J. A. 1900.
18 Denshi, "The Electric Messenger," pp. 32, s. O.M.S. 1907.
19 Domei Geppo, Association Monthly, S.S. Union. Yokohama.
20 Fujin Shimpo, "The Woman's Herald," pp. 32, s. W.C.T.U. 1896.
21 Fukuin Geppo, "The Gospel Message," pp. 18. H. Brokaw. N.K.K. Kure. 1900.
22 Fukuin Jiho, The Gospel Report, pp. 8, Asada, Plymouth Brethren. 1912.
23 Fukuin no Tsukai, The Evangelical Messenger, pp. 8, E. A. 1892.
24 Hakuai no Sono, The Garden of Humanity, pp. 8, Utako Hayashi, Osaka, 1902.
25 Heiwa Jiho, "Japan Peace Movement," Peace Societies. 1912.
26 Hikari, Light, pp. 4, l. S. Tsuruhara, Moji. 1911.

27 Hokkai no Hikari, "Hokkaido Diocesan Magazine," pp. 30, s. W. Andrews. N.S.K. 1893.
28 Hokko, The Light of the North, pp. 6, R. Ebizawa. K. Sapporo. 1914.
29 Jindo, "Humanity," pp. 16, K. Tomeoka. 1905.
30 Jomo Kyokai Geppo, The Jomo District Monthly, pp. 8, G. Kashiwagi. K. Takasaki.
31 Joshi Seinen Kai, "The Young Women of Japan," pp. 32, s. Y.W.C.A.
32 Jun Fukuin, "The Pure Gospel," pp. 12, A. U. Yajima. 1907.
33 Kaitakusha, "The Pioneer," pp. 64, s. T. Komatsu. Y.M.C.A. 1905.
34 Kakusei, Social Reform, pp. 40, s. Masutomi. 1911.
35 Kenko, Health, pp. 4, K. Matsuno. C.C. 1910.
36 Ki-on, Gospel, pp. 8, Kugimiya. N.M.K. Osaka. 1900.
37 Kirisutokyo Shimbun, "The Christian News," pp. 8, l. J.E.B. 1905.
38 Kirisuto no To, The Christian Band, pp. 16, T. Tominaga. 1913.
39 Koen, Light and Salt, S. Shinozuka. N.S.K. Nagoya.
40 Kohan no Koe, The Voice by the Lake-side, pp. 8, E. V. Yoshida, Omi Mission, Hachiman, Omi. 1913.
41 Kodomo no Tomo, "The Children's Companion," pp. 4, s. N. Tamura. 1912.
42 Koe, The Voice, Roman Catholic.
43 Kuni no Hikari, "The Light of the Land," pp. 48, Temperance. 1893.
44 Kwassekai, "Christian Endeavor World," pp. 28, s. Kyoto. 1893.
45 Kyokko, Morning Light, pp. 4, l. A. W. Stanford. K. Kobe. 1895.
46 Kyokwai Jiho, Church Report, H. St. G. Tucker. N.S.K. Kyoto.
47 Kyoyu, The Friend of Religion, pp. 2, s. Ninomiya. K. Osaka.
48 Kyushu Kyoho, "Kyushu Diocesan Magazine," A. Lea. N.S.K. Fukuoka.
49 Megumi no Otozure, The Gospel of Grace. N.S.K. Osaka.
50 Megumi to Makoto, Grace and Truth, pp. 56, s. Asada, Plymouth Brethren. 1910.
51 Michi no Hikari, The Light of the Word, S. Hogo. N.S.K.
52 Michi no Tane, The Seed of the Word, N.K.K. Kameyama, Ise.
53 Minami Tokyo Chihobu Koho, "The South Tokyo Gazette," P. T. Tsuji. N.S.K. 1905.
54 Myojo, The Morning Star, pp. 4, S. Hikaru. N.K.K. 1913.
55 Myojo, The Morning Star, pp. 4, l. Christian Literature Soc. 1914.
56 Nankai no Hikari, The South Sea Light, K. Imabari, Iyo. 1907.
57 Nichiyo Gakko, "The Sunday School," S.S. Association. 1913.
58 Nichiyo Sekai, "The Sunday World." F. M. Osaka.
59 Oncho, Grace, C. H. Evans. N.S.K. Akita.
60 Osaka Kodan, The Osaka Pulpit, T. Miyagawa. K. Osaka.
61 Osanago, "The Children," pp. 16, s. Osaka. 1911.
62 Oshie no Sono, The Garden of Doctrine (for children). R. C.
63 Owari no Fukuin, The Gospel for the Last Days, pp, 26, s. S.D.A. 1899.
64 Reicho, Spiritual Currents, pp. 40, s. U. Takahashi, K. 1913.
65 Reiko, Spiritual Light, I. H. Correll. N.S.K. Tsu, Ise.
66 Rei no Kate, "Living Bread," pp. 48, s. J.E.B. 1911.
67 Rikkokwai Zasshi, Magazine of the Rikko Society, N.K.K.
68 Rikugo Zasshi, "The Cosmos," pp. 120, s. Unitarian. 1892.
69 Ruteru, Luther, pp. 8, Takimoto, Luth., Kurume. 1902.

70 Ryou no Hikari, The Light of Uzen and Ugo, 4, pp. l. N.K.K. Yamagata. 1915.
71 Sakae, Glory, Yamada. N.S.K.
72 Sambi no Tomo, "The Friend of Song," pp. 12, s. S. Sakai. 1905.
73 Seisho no Kenkyu, "Biblical Study," pp. 52, K. Uchimura.
74 Seisho no Michi, The Bible Way, pp. 8, Hasegawa. C.C. 1911.
75 Seisho no Tomo, "Scripture Union Monthly," pp. 50, s. Scripture Union. 1892.
76 Seikyo Yowa, The Orthodox Church Essentials, pp. 16, s. Ishikawa, R.O.C. 1901.
77 Sekai no Hikari, The Light of the World, pp. 4. N.S.K. 1914.
78 Shidosha, The Guide, R. W. Andrews, N.S.K. Maebashi.
79 Shimei, The Commission, pp. 4, A.C.C. Sendai. 1905.
80 Shimei, The Commission, S. Suganuma. N.S.K. Kobe.
81 Shinjin, The New Man, pp. 100, s. D. Ebina, K. 1900.
82 Shinjo Kai, The New Woman's World, pp. 70 s. J. Yasui, K. 1909.
83 Shinko no Tomo, The Companion of Faith, P. A. Smith. N.S.K. Fukui. 1915.
84 Shin Seimei, The New Life, pp. 8, K. Ito. N.K.K. Tanabe, Kii. 1906.
85 Shoheishi, The Little Soldier, Matsue, Izumo.
86 Shokoshi, "Children of Light," pp. 16, s. S. Nobechi, O.M.S. 1912.
87 Shonen Shimpo, The Children's News, pp. 4, W.C.T.U. 1911.
88 Shunko, Spring Light, N.M.K. Mikage, Settsu.
89 Sukui no Akashi, The Witness of Salvation, Luth., pp. 12, s. V. Savolainen, Shimo Suwa. 1907.
90 Taiwan Kirisuto Kyoho, Formosan Christian Record, pp. 6, H. Otani, N.K.K. Taihoku. 1904.
91 Tohoku Kyokwai Jiho, Report of the Tohoku Churches, N.K.K. Sendai.
92 Tokiwa, "A Magazine for Women," pp. 38, s. Yokohama. 1898.
93 Tokyo Kyoho, The Tokyo Record, A. Matsushima. N.S.K.
94 Tsukiji no Sono, The Tsukiji Garden, S. Motoda. N.S.K.
95 Yamato Kyoyu, The Friend of Religion in Yamato, J. J. Chapman, N.S.K. Nara.
96 Yo no Hikari, "The Light of the World," pp. 4, l. N.S.K. Amagasaki. 1901.
97 Yuden Kirisutokyo Kyoho, "Post and Telegraph Christian News," pp. 8, F.S. Curtis. N.K.K. Taiden, Chosen. 1913.

Every Other Month

98 Shingaku no Kenkyu, Theological Study, pp. 120, s. J. H. Kobayashi. N.S.K. Tokyo. 1909.

Quarterly

99 Shingaku Hyoron, Theological Review, pp. 160. N.M.K. 1914.

SUNDAY SCHOOL LESSONS PUBLISHED BY THE KYOBUNKWAN.

1 Primary S.S. Scholar's Companion. 3 years. 3 annual vols.
2 Junior S.S. Scholar's Companion. 3 years. 3 annual vols.
3 Senior S.S. Scholar's Companion. 3 years. 3 annual vols.
4 Kindergarten Teacher's Manual. 2 years. 8 quarterly vols.
5 Primary Teacher's Manual. 3 years. 12 quarterly vols.

6 Junior Teacher's Manual. 3 years. 12 quarterly vols.
7 Senior Teacher's Manual. 3 years. 12 quarterly vols.
8 Kindergarten Roll. 2 years. 8 rolls.
9 Primary Picture Roll. 2 years. 8 rolls.
10 Lesson Cards to accompany No. 8. 2 years.
11 International S.S. Magazine. Quarterly, pp. 60.
12 „ „ Lesson Leaflet. Weekly, pp. 4, for Primary and Junior Grades.

Periodicals Published in Formosa

Taiwan Kau-hoe-po, Formosan Church News, (Romanized Chinese). T Barclay, English and Canadian Presbyterian. Tainan. 1885.

PERIODICALS IN EUROPEAN LANGUAGES

1 Anti-Tuberculosis Quarterly, Anti-Tuberculosis Association.
2 Electric Messages, O. M. S. Monthly.
3 From Far Japan, Southern Presbyterian. Quarterly.
4 Gleanings, Baptist. Bi-monthly.
5 Japan-Bref, S.J.A. Quarterly.
6 Japan Evangelist, Interdenominational. Monthly.
7 Japan Quarterly, C.M.S.
8 Messenger, Presbyterian. Six times a year.
9 Mission News. Congregational. Ten times a year.
10 Omi Mustard Seed. Omi Mission. Ten times a year.
11 South Tokyo Diocesan Magazine, S.P.G. 3 numbers a year.
12 Tokyo Christian, W. D. Cunningham. Monthly.

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In the above lists we have endeavoured to include all the periodicals the chief object of which is the spread of Christian truth.

When an English title is given in the periodical that title is marked in this list with quotation marks. In other cases a more or less literal translation is given.

The size of the page is usually 9 inches by 12. The letter *l* after the number of pages signifies that the sheet is larger than this; and the letter *s* that the sheet is about 6 inches by 9 in size.

The place of publication is Tokyo unless otherwise stated. The abbreviations are as in the Missionary Directory, and K. stands for the Kumiai or Congregational churches.

The date of establishment of the paper, as indicated by the date of registry as a newspaper, or otherwise, is given at the end of the entry.

It was impossible to get copies of all the publications, and additional information is requested, especially with regard to periodicals in Formosa and Korea. Communications may be sent to F. Müller, 1766 Nakano, Tokyo Fu.

The chief changes in the past year are as follows:—

The Kirisutokyo Kyoho, the organ of the Baptist churches has become a weekly.

The papers with the following numbers have been added to the list (but some are not new publications):—

Nos. 13, 23, 24, 30, 39, 46, 59, 62, 78, 83.

The publication of a monthly four page evangelistic supplement has been begun in the Gokyo and the Kirisuto no To.

JAPANESE TITLES AND OFFICES OF PUBLICATION

1	福音新報	東京麹町區中六番町	福音新報社
2	護教	東京赤坂區青山南町五ノ四五	護教社
3	燭の舌	東京府柏木	聖書學院
4	基督教世界	大阪北區中之島二ノ四七	基督教世界社
5	基督教週報	東京築地明石町五三	基督教週報社
6	少さき音づれ	東京芝白金今里町八九	三浦徹
7	基督教報	東京神田區三崎町一ノ四	基督教報社
8	正教時報	東京神田東紅梅町六	正教時報社
9	さきのこゑ	東京銀座二丁目十一番地	救世軍日本々營
10	夜光	金澤市飛梅町三四	夜光社
11	喜の音	東京芝白金今里町八九	三浦徹
12	愛の友	東京芝區功運町三〇	友愛社
13	會津教壇	福島縣若松市	ノツス
14	曙	仙臺市鍛治町八	稻垣陽一郎
15	文明評論	東京市外西大久保一三五	文明評論社
16	傳道	京都上長者町通室町西入	日高善一
17	傳令	東京府中野町九二〇	アンダソン
18	電使	東京府柏木	聖書學院
19	同盟月報	橫濱根岸町三四六一	日本基督教會日曜學校同盟本部
20	婦人新報	東京赤坂區溜池三番地	基督教婦人矯風會
21	福音月報	吳市稻荷町四	福音月報社
22	福音時報	東京市神田區錦町三ノ廿四	同信社
23	福音之使	東京小石川區白山御殿町一二七	福音之使社
24	博愛之園	大阪北區上福島三ノ二一〇	博愛之園社
25	平和時報	東京市京橋區山城町六	平和協會
26	光	門司市榮町五丁目	鵜原誠藏
27	北海の光	函館區谷地頭町四三	北光社
28	北光	札幌區大通西一丁目	海老澤亮
29	人道	東京巢鴨	家庭學校
30	上毛教界月報	高崎市宮元町	上毛教界月報社
31	女子青年界	東京神田北神保町一四	日本基督教女子青年會
32	純福音	東京府北豐島郡境驛	純福音社
33	開拓者	東京神田美土代町三ノ三	日本基督教青年會同盟本部
34	廓清	東京芝三田四國町二	廓清會本部
35	健康	東京府下澁谷二三四	松野菊太郎
36	喜音	大阪市西區靱北通四丁目	日本個人傳道會本部
37	基督教新聞	東京麹町區有樂町二ノ三	基督教書類會社
38	基督の徒	東京駒込東片町七三	基督の徒社

39	光鹽	名古屋市片端三丁目	光鹽社
40	湖畔の聲	近江八幡町	吉田逸藏
41	子供の友	東京麹町區有樂町二ノ三	子供の友社
42	聲	東京々橋區明石町三五	教友社
43	國の光	東京々橋西紺屋町二〇	銀座會館　禁酒會本部
44	活世界	京都市上京區富小路二條下ル	活世界社
45	旭光	神戸山本通五丁目	旭光社
46	教會時報	京都烏丸通	教會時報社
47	教友	大阪西區南境川町七二	教友社
48	九州教報	福岡大名町九六	九州教報社
49	惠の音	大阪西區川口町廿一	名出保太郎
50	恩寵と眞理	東京神田區錦町三ノ廿四	同信社
51	道の光	東京神田區末廣町二十五	道の光社
52	道の種	伊勢龜山	道の種社
53	南東京地方部公報	東京市芝區榮町	辻井亨
54	明星	東京市小石川區原町七一	光晋
55	明星	東京京橋明石町八	興文舘
56	南海の光	伊豫今治	南光社
57	日曜學校	東京銀座四ノ一	日本日曜學校協會本部
58	日曜世界	大阪南區日本橋筋	河邊貞吉
59	恩寵	秋田市	エバンス
60	大阪講壇	大阪江戸堀北通り一丁目	大阪講壇社
61	をさなご	大阪北區中ノ島七ノ廿一	福音畫報社
62	教の園	東京々橋區明石町三五	教友社
63	末世之福音	東京府豐多摩郡杉並村	末世之福音社
64	靈潮	東京府大塚坂下町六二	靈潮社
65	靈光	津市丸ノ町殿町	コレル
66	靈の糧	東京麹町區有樂町二ノ三	靈の糧雜誌社
67	力行會雜誌	東京小石川區	力行會
68	六合雜誌	東京芝區三田四國町	統一基督教弘道會
69	ろうてる	久留米市日吉町五十三	ろうてる社
70	兩羽の光	山形市新築東通三〇六	兩羽の光社
71	さかえ	東京市芝區榮町八	山田助次郎
72	讃美之友	東京府澁谷千百六十六番地	讃美奬勵會
73	聖書之研究	東京府淀橋町柏木九一九	聖書研究社
74	聖書之道	東京小石川區高田老松町一六	長谷川裕
75	聖書之友	東京赤坂氷川町十七番地	聖書の友社
76	正教要話	東京神田駿河臺東紅梅町六	教要社
77	世界の光	東京市本所區林町三ノ四十五	田和登

78	指導者	前橋市	アンドリユース
79	使命	仙臺二十人町九十九	仙臺クリスチヤン教會
80	使命	神戸中山手通六丁目	菅沼四郎
81	新人	東京小石川區林町四十三	新人社
82	新女界	同　上	同　上
83	信仰之友	福井市	スミス
84	新生命	和歌山縣田邊町字中屋敷	生命社
85	小兵士	松江市雜賀町	福音傳道舘内小兵士社
86	小光子	東京柏木三八三	小光社
87	少年新報	東京三田巧運町三〇	少年新報社
88	春光	兵庫縣御影町郡家	春光社
89	救の證	長野縣下諏訪町二三五	救の證社
90	臺灣基督教報	臺灣臺北西門街外	臺北日本基督教會
91	東北教會時報	仙臺二番町	教會時報社
92	常磐	横濱山手三七	常磐社
93	東京教報	東京々橋區木挽町三ノ一三	松島篤
94	築地の園	東京々橋區明石町	立教學院
95	大和教友	奈良市天満	チヤプマン
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KOREAN MISSIONARY DIRECTORY

ABBREVIATIONS

A.B.S.—American Bible Society.

A.P.—Presbyterian Church in Australia.

B.E.M.—British Evangelistic Mission.

B.F.B.S.—British and Foreign Bible Society.

C.P.—Canadian Presbyterian Church.

E.C.M.—English Church Mission.

K.R.T.S.—Korean Religious Tract Society.

M.N.—Methodist Episcopal Church, North.

M.S.—Methodist Episcopal Church, South.

O.M.S.—Oriental Missionary Society.

P.N.—Presbyterian Church in the U.S.A.

P.S.—Presbyterian Church, in the U.S.

S.A.—Salvation Army.

Y.M.C.A.—Young Men's Christian Association.

ALPHABETICAL LIST

A

Adams, Rev. J. E., D.D., & W., 1894, P.N., Taiku.
Akerholm, Capt, E., 1914, S.A., Haiju.
Albertson, Miss M. M., 1907, M.N. Seoul.
Alexander, Miss M. L., 1911, A.P., Fusanchin (A).
Allen, Rev. A. W., 1913, A.P., Chinju.
Anderson, A.G., M.D., & W., 1911, M.N., Wonju.
Anderson, E., M.D., & W., 1914, M.S., Choon Chun.
Anderson, Rev. L. P., & W., 1914, M.S., Songdo.
Anderson, Miss Naomi, 1911, M.N., Seoul (A).
Appenzeller, Miss A., 1915, M.N., Seoul.
Arnold, Rev. E. H., 1916, E.C.M., Seoul.
Austin, Miss Lillian, 1912, P.S., Chunju.
Avison, O.R., M.D., & W., 1893, P.N., Seoul.

B

Badcock, Rev. J. S., 1896, E.C.M., Seoul.
Bainbridge, Captain (Miss), 1915. S.A., Seoul.
Bair, Miss B., 1913, M.N,, Kongju.
Baird, Rev. W. M.. D. D., & W., 1890, P.N., Pyeng Yang.
Barbara, Lay-sister, 1899, E.C.M., Suwon.
Barker, Rev. A. H., & W., 1911, C.P., Yong Jung.
Barlow, Miss Jane, 1912, M.N., Haiju.
Battles, Miss D. M., 1916, M.N., Haiju.
Beck, Rev. S. A., & W., 1899, A.B.S., Seoul.
Becker, Rev. A. L., & W., 1903, M.A., Seoul.
Bedinger, Miss A. M., 1910, P.S., Kunsan (A).
Beiler, Miss Mary, 1910, M.N., Yeng Byen (A).
Bell, Rev. Eugene, & W., 1895, P.S., Kwangju.
Bergman, Miss G. O., 1915, N.P., Taiku.
Bernheisel, Rev. C. F., & W., 1900, P.N., Pyeng Yang.
Bernsten, Capt. T., S.A., 1915. Seoul.
Best, Miss Margaret, 1897, P.N., Pyeng Yang.
Biggar, Miss M. L., 1910, P.S., Soonchun.
Bigger, J.D., M.D., & W., 1911, P.N., Kangkei (A).
Billings, Rev. B. W., & W., 1908, M.N., Seoul.
Blair, Rev. H.E., & W., 1904, P.N., Taiku.
Blair, Rev. W. N., & W., 1901, P.N., Pyeng Yang.
Bokvist, Capt. (Miss) M., 1914, S.A., Songdo.
Bonwick, Mr. G., & W., 1908, K.R.T.S., Seoul.
Borrow, Miss N., M.D., 1911, E.C.M., Chemulpo.
Borrowman, Miss E., 1910, E.C.M., Kanghwa.
Bowman, N,H., M.D., 1911, M.S., Seoul.

Brannan, Rev. L. C., & W., 1910, M.S., Wonsan.
Bridle, Rev. G. A.. 1897, E.C.M., Suwon.
Brockman, Mr. F. M., & W., 1905, Y.M.C.A., Seoul.
Brownlee, Miss Charlotte, 1913, M.N., Seoul.
Brownlee, Miss R.B., 1911, P.N., Seoul.
Bruen, Rev. H. M., & W., 1899, P.N., Taiku (A).
Buckland, Miss Sadie, 1908, P.S., Kunsan.
Buie, Miss Hallie, 1909, M.S., Wonson.
Bull, Rev. W. F., & W., 1899, P.S., Kunsan (A).
Bunker, Rav. D. A., & W., 1895, M.N., Seoul.
Burdick, Rev. G. M., 1903, M.N., Seoul.
Butterfield, Elder C. & W., 1908, S.D.A., Seoul.
Butts, Miss A. M., 1907, Pyeng Yang (A).

C

Cable, Rev. E. M., & W., 1899, M.N., Seoul.
Cameron, Miss C., 1906, Seoul.
Campbell, Miss A. M., 1911, A.P., Chinju (A).
Campbell, Mr. E., 1914, P,N., Syen Chun.
Campbell, Mrs. J. P., 1897, M.S., Seoul.
Cant, Miss E. E., 1913, E.C.M., Chemulpo.
Carswell, Miss L. F., 1913, E.C.M., Chemulpo.
Cecil, Sister, 1907, E.C.M., Seoul.
Chaffin, Rev. V., & W., 1913, P.N., Seoul.
Chambers, Rev. C., 1912, E.C.M., Seoul.
Chew, Rev. N. D., & W., 1903, M.N., Haiju (A).
Church, Miss M. E., 1915, M.N., Seoul.
Clark, Rev. C. A., D.D., & W., 1902, P.N., Seoul.
Clark, Rev. W. M., & W., 1909, P.S., Chunju (A).
Clerke, Miss F. L., 1910, A.P., Chinju.
Coit, Rev. R. T., & W., 1909, P.S., Soon Chun.
Collyer, Rev. C. T., & W., 1896, M.S., Wonsan.
Colton, Miss S. A., 1911, P.S., Chinju.
Constance, Irene, Sister, 1908, E.C.M., Seoul.
Cook, Rev. W. T., & W., 1908, P.N., Chungju (A).
Cooper, Rev. A. C., 1908, E.C.M., Chun-An.
Cooper, Miss K., 1908, M.S., Wonsan.
Cram, Rev. W. G., & W., 1902, M.S., Songdo.
Crane, Rev. J. C., & W., 1913, P.S., Soon chun.
Crothers, Rev. J. Y., & W., 1909, P.N., Andong.
Cruikshank, Miss E., 1914, Yong Jung.
Cunningham, Rev. F. W., 1913, A.P., Chinju.
Currell, Rev. H., M.B., & Ch. B., 1902, A.P., Chinju.
Cutler, Miss M. M., M.D., 1892, M.N., Pyeng Yang (A).

D

Daniel, T. H., M.D., & W., 1904, P.S., Seoul.
Davies, Miss M. S., 1910, A.P., Fusanchin.
Davis, Miss G. L., 1909, P.N., Chunju (A).
Deal, Rev. C. H., & W., 1910, M.S., Songdo.
De Camp, Rev. A. F., & W., 1910, P.N., Seoul.
Deming, Rev. C. S., S.T.D., & W., 1905, M.N., Seoul.

Dillingham, Miss Grace, 1911, M N., Pyeng Yang (A).
Dodson, Miss Mary, 1912, P.S., Kwangju.
Dodson, Rev. S. K., 1912, P.S., Kwangju.
Doriss, Miss A. S., 1908, P.N., Pyeng Yang.
Drake, Rev. H. J., 1897, E.C.M. Chemulpo.
Dupuy, Miss L. 1912, P.S., Kunsan.
Dysart, Miss Julia, 1907, P.S., Kunsan.

E

Ebery, Miss E. M., 1914, A.P., Kuchang.
Edith Helena, Sister, 1907, E.C.M., Seoul.
Edwards, Miss Laura, 1909, M.S. Choon Chun.
Elrington, Miss B., 1907, E.C.M., Fusan.
Engel, Rev. G., & W., 1900, A.P., Fusanchin.
Erdman, Rev. W. C., D.D., & W., 1906, P.N., Taiku.
Ericksson, Capt. (Miss) I., 1914, S.A., Chunju.
Erwin, Miss Cordelia, 1905, M.S., Songdo.
Esteb, Miss K. 1915, P.N., Seoul.
Estey, Miss E. M., 1900, M.N., Yeng Byen.
Eversole, Rev. F. M., & W., 1912, P.S., Chunju.

F

Fenwick, Rev. M. C., & W., Church of Christ, Wonsan.
Few, Miss C., 1915, N.P., Kangkei.
Fletcher, A. G., M.D., & W., 1909, P.N., Taiku.
Follwell, E. D., M.D., & W., 1895, M.N., Pyeng Yang.
Foote, Rev. W. R., & W., 1898, C. P., Yong Jung (A).
France, Miss Emily, 1910, E.C.M., Kanghwa (A).
Fraser, Rev. E.J.O., & W., 1914, C.P., Wonsan.
Frey, Miss L. E., 1893, M. N. Seoul.

G

Gale, Rev. J. S., D.D., & W., 1892, P.N., Seoul.
Gay, Adjt. H. J., & W., 1910, S.A., Taiku.
Genso, Mr. J. F., & W., 1908, P.N., Seoul (A).
Gerdine, Rev. J. L., & W., 1902, M.S. Seoul.
Gillis, Mr. A. W., & W., 1913, P.N., Pyeng Yang.
Graham, Miss A. E., 1913, M.S., Songdo.
Graham, Miss Ella, 1907, P.S., Kwangju.
Greenfield, Rev. W. M., 1907, P.N., Taiku (A).
Greene, Rev. E. A., 1916, E.C.M., Kanghwa.
Greer, Miss A. L., 1912, P.S., Soonchun.
Gregg, Mr. G. A., 1906, Y.M.C.A., Seoul (A).
Grierson, Rev. R., M.D., & W., 1898, C.P., Songjin.
Grosjean, Miss Violet, 1907. E.C.M., Taiku.
Grove, Rev. P. L., & W., 1911, M.N., Haiju.
Gurney, Rev. W. N., 1903, E.C.M., Kanghwa.

H

Haenig, Miss H. A., 1910, M.N., Seoul (A)

Hall, Mrs. R. S., M.D., 1890, M.N., Pyeng Yang.
Hankins, Miss Ida, 1911, M.S., Seoul (A).
Hardie, Miss Bessie, 1913, M.S., Seoul.
Hardie Miss Eva, 1913, M.S., Seoul.
Hardie, Rev. R. A., M.D., & W., 1898, M.S., Seoul.
Harris, Miss Gilberta, 1910, M.S., Songdo (A).
Harris, Bishop M. C., D.D., L.L.D., 1905, M.N., Seoul (A).
Harrison, Rev. W. B., & W., 1896, P.S., Kunsan.
Hartness, Miss M., 1915, Pyeng Yang.
Havenstein, Capt. (Miss) H., 1914, S.A., Songdo.
Haynes, Miss E. I., 1906, M.N., Pyeng Yang.
Helstrom, Miss Hilda, 1909, P.N., Syen Chun (A).
Hess, Miss Margaret, 1913, M.N., Chemulpo.
Hewlett, Rev. G. E., 1909, E.C.M., Chinchun.
Hill, Adjt, A., & W., 1910, S.A., Yoo Koo.
Hill, Rev. P. B., & W., 1912, P.S., Kwangju.
Hillman, Miss M. R., 1900, M.N., Wonju.
Hirst, J. W., M.D., & W., 1907, M.S., Seoul.
Hitch, Rev. J. W., & W., 1907, M.S., Seoul.
Hobbs, Mr. T., & W., 1910, B.F.B.S., Seoul.
Hocking, Miss D., 1916, A.P., Fusanchin.
Hodges, Rev. Cecil, 1911, E.C.M., Kanghwa (A).
Hoffman, Rev. C. S., & W., 1910, P.N., Kangkei.
Hoggard, Colonel R., & W., 1908, S.A., Seoul.
Holdcroft, Rev. J. G., & W., 1909, P.N., Pyeng Yang.
Horne, Major W. B., & W., 1915, S.A., Seoul.
Hulbert, Miss J., 1914, M.N., Seoul.
Hunt, Rev. C., 1916, E.C.M., Kanghwa.
Hunt, Rev. W. B., & W., 1897, P.N., Chairyung.
Hylton, Mr. H., 1915, C.P., Yong Jung.

I

Isabel, Sister, 1901, E.C.M., Seoul.

J

Jackson, Miss C. U., 1911, M.S., Choon Chun.
Jonsson, Capt. (Miss) E., 1914, S.A., Seoul.

K

Kagin, Rev. E., & W., 1907, P.N., Chungju.
Kelly, Rev. J. T., & W., 1912, A.P., Kuchang.
Kerr, Rev. W. C., & W., 1908, P.N., Chairyung.
Kestler, Miss E. E., 1905, P.S., Chunju.
Kirk, Miss J. H., 1913, C.P., Hamheung.
Knox, Rev. Robert, & W., 1907, P.S., Kwangju.
Koons, Rev. E. W., & W., 1903, P.N., Seoul.

L

Laing, Miss C. J., 1913, A.P., Chinju.
Lampe, Rev. H. W., & W., 1903, P.N., Syen Chun.

Lathrop, Miss L. O., 1912, P.S., Mokpo.
Laurence, Rev. G., 1916, E.C.M., Seoul.
Laws, A. F., M.D., & W. 1897, E.C.M., Chin Chun.
Lawton, Rev. B.R., & W., 1909, M.N., Chemulpo (A).
Leadingham, R. S., M.D., & W., 1912, P.S., Mokpo.
Lewis, Miss M. L., 1910, P.N., Seoul.
Lingvist, Capt, (Miss) E., 1914, S.A,, Yoo Koo.
Linton, Mr. W. A., 1912, P.S., Kunsan.
Loasby, Mr. R., 1915, S.D.A., Soonan.
Logan, Mrs. J. V., 1910, P.N., Chungju.
Lomas, Rev. E. K., 1914, A.P., Masanpo.
Lord, Capt. H., & W., 1910, S.A., Chunju.
Lowder, Miss 1916, M.S., Songdo.
Ludlow, A. I., M.D., & W., 1911, P.N., Seoul.
Lyall, Rev. D. M., & W., 1909, A.P., Masanpo.

M

Macrae, Rev. F. J. L., & W., 1910, A.P., Masanpo.
Mansfield, T. D., M.D., & W., 1910, C.P., Wonsan.
Marker, Miss J. B., 1905, M.N., Seoul.
Martin, J., M.D., & W., 1915, Yong Jung.
Martin, Miss J. A., 1908, P.S., Mokpo.
McCallie, Rev. H. D., & W., 1907, P.S., Mokpo.
McCully, Miss E. A., 1909, C.P., Wonsan.
McCully, Miss L. H., 1900, C.P., Wonsan.
McCune, Rev. G. S., D.D., & W., 1905, P.N., Syen Chun.
McCune, Miss K., 1908, P.N., Chairyung.
McCutchen, Rev. L. O., & W., 1902, P.S., Chunju.
McDonald, Rev. D.A., & W., 1912, C.P., Hoi Ryung.
McDonald, Rev. D. W., & W., 1914, C.P., Hamheung.
McEachren, Miss E., 1913, C.P., Songjin.
McEachern, Rev. Jno., 1912, P.S., Kunsan.
McFarland, Rev. E. F., & W., 1904, P.N., Taiku.
McKee, Miss A. M., 1909, P.N., Chairyung.
McKenzie, Rev. J. N., & W., 1910, A.P., Fusanchin.
McKinnon, Miss M., 1914, C.P., Songjin.
McLaren, Rev. C. I., M.D., & W., 1901, A.P., Chinju.
McLellan, Miss E., 1913, C.P., Hoi Ryung.
McMillan, Miss Kate, M.D., 1901, C.P., Hamheung.
McMurphy, Miss Ada, 1912, P.S., Mokpo.
McMurtrie, Mr. R. M., 1907, P.N., Pyeng Yang (A).
McPhee, Miss L., 1911, A.P., Masanpo (A).
McQueen, Miss Anna, 1910, P.S., Kwangju.
McRae, Rev, D. M., & W., 1898, C,P., Hamheung.
Menzies, Miss B., 1891, A.P., Fusanchin.
Miller, Rev. E. H., & W., 1901, P.N., Seoul (A).
Miller, Rev. F. S., & W., 1892, P.N., Chungju.
Miller, Mr. Hugh & W., 1899, B.F.B.S., Seoul (A).
Miller, Miss L.A., 1901, M.N., Chemulpo.
Mills, R. G., M.D., & W., 1908, P.N., Seoul.
Moffett, Rev. S. A., D.D., & W., 1889, P.N., Pyeng Yang.
Moore, Miss B., 1892, A.P., Tong Yeng.
Moore, Rev. J. Z., & W., 1903, M.N., Pyeng Yang.

Moose, Rev. J. R., & W., 1899, M.S., Seoul.
Morris, Rev. C. D., & W., 1900, M.N., Pyeng Yang (A).
Mowry, Rev. E. M., & W., 1909, P.N., Pyeng Yang.
Myers, Miss Mary, 1906, M.S., Seoul.

N

Napier, Miss G., 1912, A.P., Masanpo.
Newland, Rev. L. T., & W., 1911, P.S., Mokpo.
Nichols, Miss L. E., 1906, M.S., Songdo.
Nisbet, Rev. J. S., & W., 1907, P.S., Mokpo.
Noble, Rev. W. A., Ph. D., & W., 1892, M.N., Seoul.
Nora, Sister, 1892, E.C.M., Suwon.
Norton, A. H., M.D., & W., 1908, Haiju.
Noyes, Miss A.D., 1910, M.S., Wonsan,

O

Oakes, Miss A., 1912, O.M.S., Seoul.
Oberg, Mr. H. A., & W., 1910, S.D.A., Seoul.
Oliver, Miss B. O., 1912, M.S., Seoul.
Olsson, Capt. (Miss) V., 1911, S.A., Songdo.
Owen, Mr. B. R., & W., 1915, S.D.A., Seoul.
Owen, Mrs. G., M.D., 1895, P.S., Kwangju.

P

Packer, Miss E. C., 1912, E.C.M., Kanghwa.
Palmar, Adjt. G., & W., 1913, S.A., Seoul.
Parker, Mr. W. P., & W., 1912, P.S., Mokpo.
Pash, Miss Ellen, 1897, B.E.M., Seoul.
Patterson, J. B., M.D., & W., 1910, P.S., Kunsan.
Pearce, Miss A., 1914, M.S., Songdo.
Peart, Miss L. G., 1912, B.E.M., Seoul,
Phillips, Rev. C. L., & W., 1910, P.N., Pyeng Yang.
Pieters, Rev. A. A., & W., 1902, P,N., Chairyung.
Pollard, Miss H. E., 1911, P.N., Taiku.
Pooley, Miss A., 1902, E.C.M., Seoul.
Powell, Rev. B. A., & W., 1913, M.S., Songdo (A).
Pratt, Rev. C. H., & W., 1912, P.S., Soonchun (A).
Preston, Rev. J. F., & W., 1903, P.S., Soonchun.
Proctor, Rev. S. J., & W., 1913, C.P., Songjin.
Pye, Miss O. F., 1911, M.N., Seoul.

R

Raabe, Miss, 1916, M.N., Chemulpo.
Reed, Miss L. M., 1911, M.S., Songdo (A).
Reid, W. T., M.D., & W., 1907, M.S., Songdo.
Reiner, Mr. R. O., & W., 1908, P.N., Pyeng Yang.
Reynolds, Rev. W. D., D.D., & W., 1892, P.S., Chunju.
Rhodes, Rev. H. A., & W., 1908, P.N., Kangkei (A).
Robb, Rev. A. F., & W., 1901, C.P., Wonsan.
Robb, Miss J. B., 1903, C.P., Hamheung.

Robbins, Miss H. P., 1902, M.N., Pyeng Yang.
Roberts, Miss 1916, M.N., Seoul.
Roberts, Rev. S. L., & W , 1907, P.N., Syen Chun.
Rogers, Miss M. M., 1909, C.P., Songjin.
Rosalie, Sister Superior, 1892, E.C.M., Seoul.
Ross, Rev. A. R., 1907, C.P., Songjin (A).
Ross, Rev. Cyril, D.D., & W., 1897, P.N., Syen Chun.
Ross, J. B., M.D., & W., 1901, M.S., Songdo (A).
Rufus, Rev. W. C., Ph. D., & W., 1907, M.N., Seoul.
Russell, R., M.D., & W., 1908, S.D.A., Soonan,

S

Salisbury, Ensign H., 1913, S.A., Yong Dong.
Salling, Capt. (Miss) M., 1914, S.A., Yoo Koo.
Salmon, Miss B., 1915, M.N., Pyeng Yang.
Samuel, Miss Jane, 1902, P.N., Syen Chun.
Scharffenberg, Miss M. 1906, S.D.A., Soonan.
Scharpff, Miss Hanna, 1910, M.N., Chemulpo.
Scheifley, Dr. W.J., & W., 1915, Seoul.
Scholes, Miss N.R., 1907, A.P., Chinju.
Scott, Miss H. M., 1908, S.D.A., Soonan,
Scott, Miss S. M., 1915, A.P., Kuchang.
Scott, Rev. W., & W., 1914, C.P., Songjin.
Sharp, Rev. C. E., W., 1900, P.N., Pyeng Yang.
Sharp, Mrs. R. A., 1900, M.N., Kongju.
Sharrocks, A. M., M.D., & W., 1899, P.N., Syen Chun.
Shepping, Miss E. J., 1912, P.S., Kunsan.
Shields, Miss E. L., 1899, P.N., Seoul.
Simpson, Rev. J. B., 1915, E.C.M., Seoul.
Skinner, Miss A. G.M., 1914, A.P., Kuchang.
Smith, Miss B. A. 1910, M.S., Wonsan.
Smith, Miss E. M., 1913, C.P., Yong Jung (A).
Smith, Rev. F. B., 1914, C.P., Yong Jung.
Smith, Rev. F. H., & W., 1905, M.N., Seoul.
Smith, R. K., M.D., & W., 1911, P.N., Andong.
Smith, Rev. S, T., 1912, E.C.M., Kanghwa.
Smith, Rev. W. E., & W., 1902, P.N., Pyeng Yang.
Smith, Elder W. R., & W., 1905, S.D.A., Wonsan.
Snavely, Miss G. E., 1906, M.N., Haiju.
Snook, Miss V. L., 1900, P.N., Pyeng Yang.
Snyder, Mr. L. H., & W., 1907, Y.M.C.A., Seoul (A).
Soltau, Rev. T. S., & W., 1914, P.N., Syen Chun.
Sterling, Miss J., 1915, C.P., Tong Yeng.
Stevens, Miss B. I., 1911, P.N., Syen Chun.
Stewart, Mrs. M. S., M.D., 1911, M.N., Seoul.
Stokes, Rev. M. B., & W., 1907, M.S., Choonchun.
Swallen, Miss O. R., 1915, M.N., Pyeng Yang.
Swallen, Rev. W. L., D.D., & W., 1892, P.N., Pyeng Yang.
Swearer, Rev. W. C., & W., 1895, M.N., Kongju (A).
Swinehart, Mr. M. L., & W., 1911, P.S., Kwangju.
Switzer, Miss Martha, 1911, P.N., Taiku.
Sylvester, Capt., C., & W., 1910, P.S., Seoul.

T

Talmage, Rev. J. V. N., & W., 1910, P.S., Kwangju.
Tate. Rev. L. B., & W., 1892, P.S., Chunju.
Tate, Miss M. S., 1892, P.S., Chunju (A).
Taylor, Rev. Corwin, & W., 1907, M.N., Kongju.
Taylor, Rev. H. C., & W., 1909, M.N., Seoul.
Taylor, Rev. W., L.R.C.P., & S.E., & W., 1913, A.P., Tong Yeng.
Thomas, Rev. F. J., & W., 1915, A.P., Kuchang.
Thomas, Rev. J. & W. 1910, O.M.S., Seoul (A).
Timmons, H. L., M.D., & W., 1911, P.S., Soonchun.
Tinsley, Miss Hortense, 1911, M.S., Songdo (A).
Tipton, S, P., M.D., & W., 1914, P.N., Chungju.
Toms, Rev. J. U. S. & W., 1908, P.N., Seoul.
Trissel, Miss M. V., 1914, M.N., Pyeng Yang.
Trollope, Right Rev. Bishop, M.N., D.D., 1891, E.C.M., Seoul.
Tucker, Miss Bertha, 1911, M,S., Choonchun.
Turner, Rev. V. R., & W,, 1912, M.S., Songdo.
Tuttle, Miss O. M., 1908, M.N., Seoul.
Twilley, Staff-Capt, W., & W., 1910, S.A., Seoul (A).

U

Underwood, Rev. H. G., D.D., LL.D., & W., 1884, P.N., Seoul.
Underwood, Mr. H. H., 1912, P.N., Seoul.

V

Van Buskirk, Rev. J. D., M.D., & W., 1912, M.N., Seoul.
Venable, Mr. W. A., & W., 1908, P.S., Kunsan (A).
Vesey, Rev. F. G. & W., 1908, M.S., Choonchun.

W

Wachs, Rev. V. H., & W., 1911, M.N., Yeng Byen.
Wagner, Miss Ellasue, 1904, M.S., Songdo.
Walter, Miss A. J., 1911, M.N., Seoul.
Wambold, Miss Katherine, 1896, P.N., Seoul.
Wangerin, Mr. R. C., & W., 1910, S.D.A., Kyung San.
Ward, Adjt, (Miss) 1908, S.A., Seoul.
Wasson, Rev. A. W., & W., 1905, M.S., Songdo.
Watson, Rev. R. D., & W., 1910, A. P., Tong Yeng.
Weems, Rev. C. N., & W., 1909, M.S., Songdo (A).
Weir, H. H., M.B., & W., 1904, E.C.M., Chemulpo (A),
Welbon, Rev. A. G., & W., 1900, P.N., Andong (A).
Weller, Mr. O. A., & W., 1911, M.N., Seoul.
Westling, Capt, F., 1914, S.A., Haiju.
Whiting, Rev. H. C., M.D., & W., 1903, P.N., Chairyung.
Whittemore, Rev. N. C., & W., 1896, P.N., Syen Chun (A).
Williams, Rev. F. E.C., & W., 1906, M.S., Kongju.
Wilson, Rev. F., 1906, E.C.M., Paik Chun.
Wilson, R. M., M.D., & W., 1908, P.S., Kwangju
Wilson, Rev. T. E., 1915, P. S, Kwangju.
Winn, Miss E. A., 1912, P.S., Chunju.

Winn, Rev. G. H., & W., 1908, P.N., Taiku.
Winn, Rev. R. E., & W., 1909, P.N., Andong.
Winn, Rev. S. D., 1912, P.S., Chunju.
Wood, Miss L., 1914, M.N., Seoul.
Wright, Rev. A. C., & W., 1912, A.P., Fusanchin.

Y

Young, Rev. L. L., & W., 1906, C.P., Hamheung.

LIST BY MISSIONS

American Bible Society

Beck, Rev. S. A., & W., Seoul, Agent.

Mission of the Presbyterian Church in Australia

Alexander, Miss M. L., Fusanchin, Eva.
Allen, Rev. A. W., Chinju, Eva.
Campbell, Miss A. M., Chinju, Edu.
Clerke, Miss F. L., Chinju, Grad. Nurse.
Cunningham, Rev. F. W., Chinju, Eva.
Currell, Rev. H., M. B., & Ch. B., & W., Chinju, Eva. & Med. (A).
Davies, Miss M. S., Fusanchin Edu.
Ebery, Miss E. M., Kuchang, Eva.
Engel, Rev. G. & W., Fusanchin, Eva.
Hocking, Miss D., Fusanchin, Eva.
Laing, Miss C. J., Chinju, Eva.
Lomas, Rev. E. K., Masanpo, Edu.
Lyall, Rev. D. M., & W., Masanpo, Eva.
McKenzie, Rev. J. N., & W., Fusanchin, Eva.
McLaren, Rev. C. I., M. D., & W., Chinju, Med. & Eva.
McPhee, Miss I., Masanpo, Edu.
Macrae, Rev. F. J. L., & W., Masanpo, Eva.
Menzies, Miss B. Fusanchin, Eva.
Moore, Miss E. S. Tong Yeng, Eva.
Napier, Miss G., Masanpo, Nurse, & Eva.
Scholes, MissN. R., Chinju, Eva.
Scott, Miss S. M., Kuchang, Eva.
Skinner, Miss A. G. M., Kuchang, Eva.
Taylor, Rev. W., L.R.C.P., & S. E., & W., Tong Yeng, Med. & Eva.
Thomas, Rev. F. J. & W., Kuchang, Eva.
Watson, Rev. R. D., & W., Tong Yeng, Eva.
Wright, Rev. A. C., & W.Masanpo, Eva.

British Evangelistic Mission

Pash, Miss Ellen, Seoul, Eva.
Peart, Miss Lucy G., Seoul, Edu.

British and Foreign Bible Soeiety

Hobbs, Mr. T. & W., Seoul, Sub-Agent.
Miller, Mr. Hugh, & W. Seoul, Agent (A).

Mission of the Canadian Presbyterian Church

Barker, Rev. A. H., & W., Yong Jung, Eva. & Edu.
Cruikshank, Miss E., Yong Jung, Eva.
Foote, Rev. W. R., & W., Yong Jung, Eva.
Fraser, Rev. E. J. O., & W., Wonsan, Eva.
Grierson, Rev. R., M. D., & W., Songjin, Med.
Hylton, Mr. H., Yong Jung, Builder.
Kirk, Miss J. H., Nurse, Hamheung.
McCully, Miss E. A,, Wonsan, Eva.

McCully, Miss L. H., Wonsan Edu. & Eva.
McDonald, Rev. D. A., & W., Hoi Ryung, Eva.
McDonald, Rev. D. W., & W., Hamheung, Educ.
McEachern, Miss E., Songjin, Edu.
McKinnon, Miss M., Songjin, Nurse.
McLellan, Miss E., Hoi Ryung, Eva.
McMillan, Miss Kate, M.D., Hamheung, Med, & Eva.
McRae, Rev. D. M., & W., Hamheung, Eva.
Mansfield, T. D., M.D., & W., Wonsan, Med.
Martin, J., M.D., & W., Yong Jung, Med.
Proctor, Rev. S. J., & W., Songjin, Eva.
Robb, Rev. A. F., & W., Wonsan, Edu. & Eva.
Robb, Miss J. B., Hamheung, Eva.
Rogers, Miss M. M., Songjin, Eva.
Ross, Rev. A. R., Songjin. Edu. & Eva.
Scott, Rev. W., & W., Songjin, Eva.
Smith, Miss E. M., Yong Jung, Eva. (A)
Smith, Rev. F. B., Yong Jung. Eva.
Sterling, Miss J., Tong Yeng, Eva.
Young, Rev. L. L., & W., Hamheung, Eva.

English Church Mission

Arnold, Rev. E. H., Seoul, Deacon.
Badcock, Rev. J. S., Seoul, Priest.
Barbara, Lay-sister, Suwon, Orphanage Work.
Borrow, Miss N., M.B., Chemulpo, Med.
Borrowman, Miss E., Kanghwa.
Bridle, Rev. G. A., Suwon, Priest.
Cant, Miss E. E., Chemulpo.
Carswell, Miss L. F., Chemulpo, Nurse.
Cecil, Sister, Seoul.
Chambers, Rev. C., Seoul, Bishop's Chaplain.
Constance Irene, Sister, Seoul.
Cooper, Rev. A. C., Chun-an.
Drake, Rev. H. J., Chemulpo, Vicar-General.
Edith Helena, Sister, Seoul.
Elrington, Miss B., Fusan, Japanese Work.
Greene, Rev. E. A., Kanghwa, Priest.
Grosjean, Miss Violet, Taiku, Japanese Work.
Gurney, Rev. W. N., Kanghwa, Priest.
Hewlett, Rev. G. E., Chin Chun, Priest.
Hodges, Rev. Cecil, Kanghwa, Edu. (A).
Hunt, Rev. C., Kanghwa, Deacon.
Isabel, Sister, Seoul.
Laurence, Rev. G., Seoul, Deacon.
Laws, A. F., M.D. and W., Chin Chun, Med.
Nora, Sister, Suwon.
Packer, Miss E. C., Kanghwa.
Pooley, Miss A., Seoul, Japanese Work.
Rosalie, Sister Superior, Seoul.
Simpson, Rev. J. B., Seoul, Japanese work.
Smith, Rev. S. T., Kanghwa, Priest.
Trollope, Right Rev. Bishop M. N., D.D., Seoul.
Weir, H. H., & W., M.B., Chemulpo, Med. (A).
Wilson, Rev. F., Paik Chun, Priest.

Korean Religious Tract Society

Bonwick, Mr. G., & W., Seoul, Gen. Secretary (A).

Mission of the Methodist Episcopal Church

Albertson, Miss M. M., Seoul, Edu.
Anderson, A. G., M.D., & W., Wonju, Med.
Anderson, Miss Naomi, Seoul, Grad. Nurse (A).

Appenzeller, Miss A., Seoul, Edu.
Bair, Miss Blanche, Kongju, Edu.
Barlow, Miss J., Haiju, Eva.
Battles, Miss D. M., Haiju, Nurse.
Becker, Rev. A. L., & W., Seoul, Edu.
Beiler, Miss Mary, Yeng Byeng, Eva. (A).
Billings, Rev. B. W., & W., Seoul, Edu. & Eva.
Brownlee, Miss Charlotte, Seoul, Edu.
Bunker, Rev. D. A., & W., Seoul, Eva.
Burdick, Rev. G. M., Seoul, Eva.
Cable, Rev. E. M., & W., Seoul, Theo.
Chew, Rev. N. D., & W., Haiju, Eva. (A).
Church, Miss M. E., Seoul, Educ.
Cutler, Miss M. M., M.D., Pyeng Yang, Med. (A).
Deming. Rev. C. S., S.T.D., & W., Seoul, Eva.
Dillingham, Miss Grace, Pyeng Yang, Edu. & Eva (A).
Estey, Miss E, M., Yeng Byen, Eva.
Follwell, E. D., M.D,, & W., Pyeng Yang, Med.
Frey, Miss Lulu E., Seoul, Edu.
Grove, Rev. P. L., & W., Haiju, Eva. & Edu.
Haenig, Miss H. A., Seoul, Edu. (A).
Hall, Mrs. R. S., M.D., Pyeng Yang, Med.
Harris, Rev. Bishop M.C., D.D., LL.D., Seoul (A).
Haynes, Miss E. I., Pyeng Yang, Edu.
Hess, Miss Margaret, Chemulpo, Eva.
Hillman, Miss M. R., Wonju, Eva.
Hulbert, Miss J., Seoul, Edu.
Lawton, Rev. B. R., & W., Chemulpo, Eva. (A).
Marker, Miss J. B., Seoul, Eva.
Miller, Miss L. A., Chemulpo, Eva.
Moore, Rev. J. Z., D.D., & W., Pyeng Yang, Eva.
Morris, Rev. C. D., & W., Pyeng Yang, Eva. (A).
Noble, Rev. W. A., Ph.D., & W., Seoul, Eva.
Norton, A. H., M.D., & W. Haiju, Med.
Pye, Miss O. F., Seoul, Edu.
Raabe, Miss, Chemulpo, Eva.
Robbins, Miss H. P., Pyeng Yang, Eva.
Roberts, Miss Seoul, Nurse.
Rufus, Rev. W. C., Ph.D. & W., Seoul, Edu.
Salmon, Miss B., Pyeng Yang, Eva.
Scharpff, Miss Hanna, Chemulpo, Eva. (A).
Sharp, Mrs. R. A., Kong Ju, Eva.
Smith, Rev. F. H., & W., Seoul, Japanese Work.
Snavely, Miss G. E., Haiju, Eva.
Stewart, Mrs. M. S., M.D., Seoul, Med.
Swearer, Rev. W, C., & W., Kongju, Eva. (A).
Taylor Rev. Corwin, & W., Kongju, Eva.
Taylor, Rev. H. C., & W., Seoul, Eva.
Trissel, Miss M.V., Pyeng Yang, Edu.
Tuttle, Miss O. M., Seoul. Eva.
Van Buskirk, Rev. J. D., M.D., & W., Seoul, Med. & Edu.
Wachs, Rev. V. H., & W., Yeng Byen, Eva.
Walter, Miss A. J., Seoul, Edu.
Weller, Mr. O. A., & W., Seoul, Treasurer.
Williams, Rev. F. E. C., & W., Kongju, Edu.
Wood, Miss L., Seoul, Edu,

Mission of the Methodist Episcopal Church, South

Anderson, E. M. D., & W., Choon Chun, Med.
Anderson, Rev., L. P., & W., Songdo, Eva.
Bowman, N. H., M.D., Seoul, Med.
Brannan, Rev. L. C., & W., Wonsan, Eva.

Buie, Miss H., Wonsan, Edu.
Campbell, Mrs. J. P., Seoul, Eva.
Collyer, Rev. C.T., & W., Wonsan, Eva.
Cooper, Miss S. K., Wonsan, Eva.
Cram, Rev. W. G., & W., Songdo, Edu, & Eva.
Deal, Rev. C. H., & W., Songdo, Edu.
Edwards, Miss Laura, Choon Chun, Eva.
Erwin, Miss Cordelia, Songdo, Eva.
Gerdine, Rev. J. L., & W., Seoul, Eva.
Graham, Miss A. E., Songdo, Eva.
Hankins, Miss Ida, Seoul, Edu. (A).
Hardie, Miss Bessie, Seoul, Edu.
Hardie, Miss Eva, Seoul, Edu.
Hardie, Rev. R. A., M.D, & W., Seoul, Theological, Eva.
Harris, Miss Gilberta, Songdo, Grad. Nurse (A).
Hitch, Rev. J. W., & W., Seoul, Eva.
Jackson, Miss C. U., Choon Chun, Edu. & Eva. (A).
Lowder, Miss, Songdo.
Moose, Rev. J. R, & W., Seoul, Eva.
Myers, Miss Mary, Seoul, Eva.
Nichols, Miss L. E., Songdo, Edu.
Noyes, Miss A. D., Wonsan, Eva.
Oliver, Miss B. O., Seoul, Eva.
Pearce, Miss A., Songdo, Eva.
Powell, Rev. B. A., & W., Songdo, (A).
Reed, Miss L. M., Songdo, Edu. (A).
Reid, W. T., M.D., & W., Songdo, Med.
Ross, J. B., M.D., & W., Wonsan Med. (A).
Smith, Miss B. A., Wonsan, Edu.
Stokes, Rev. M. B., & W., Choon Chun, Eva.
Tinsley, Miss Hortense, Songdo, Eva.
Tucker, Miss Bertha, Choon Chun, Eva.
Turner, Rev. V. R., & W., Songdo, Eva.
Vesey, Rev. F. G., & W., Choon Chun, Eva.
Wagner, Miss Ellasue, Songdo, Edu.
Wason, Rev. A. W., & W., Songdo, Edu. & Eva.
Weems, Rev. C. H., & W., Songdo, Eva. & Edu.

Oriental Missionary Society

Oakes, Miss A., Seoul, Eva.
Thomas, Rev. J., & W., Seoul, Edu. & Eva. (A).

Mission of the Presbyterian Church in the U.S.A.

Adams, Rev. J. E., D.D., & W., Taiku, Edu. & Eva.
Avison, O. R., M.D., & W., Seoul, Med.
Baird, Rev. W. M., D.D., & W., Pyeng Yang, Edu.
Bergman, Miss G. O., Taiku.
Bernheisel, Rev. C. F., & W., Pyeng Yang, Edu. & Eva.
Best, Miss Margaret, Pyeng Yang, Eva.
Bigger, J. D., M.D., & W., Kangkei, Med. (A).
Blair, Rev. H. E., & W., Taiku, Eva.
Blair, Rev. W. N., & W., Pyeng Yang, Eva.
Brownlee, Miss R. B., Seoul, Edu. & Eva.
Bruen, Rev. H. M., & W., Taiku, Eva.
Butts, Miss Alice M., Pyeng Yang, Eva. (A).
Campbell, Mr. E., & W., Syen Chun, Lang.
Chaffin, Rev. V., & W., Seoul, Eva.
Clark, Rev. C. A., D.D., & W., Seoul, Eva.
Cook, Rev. W. T., & W., Chungju. Eva. (A).
Crothers, Rev. J. Y., & W., Andong, Eva.
Davis, Miss Grace, L., Chungju, Eva. (A).
DeCamp, Rev. A. F., & W., Seoul, Eva.

Doriss, Miss A. S., Pyeng Yang, Eva.
Erdman, Rev. W. C., D.D., & W., Taiku, Eva.
Esteb, Miss, Seoul, Grad. Nurse.
Few, Miss C., Kangkei, Eva.
Fletcher, A. G., M.D., Taiku, Med.
Gale, Rev. J. S., D.D., & W., Seoul, Eva.
Genso, Mr. J. F., & W., Seoul. Eva. & Treas. (A).
Gillis, Mr. H. W., & W., Pyeng Yang, Edu.
Greenfield, Rev, M. W., Taiku, Eva. (A).
Helstrom, Miss Hilda, Syen Chun- Eva. (A).
Hirst, J. W., M.D., & W., Seoul, Med.
Hofman, Rev. C. S., & W., Kang, kei, Eva.
Holdcroft, Rev. J. G., & W., Pyeng Yang, Eva.
Hunt, Rev. W. B., & W., Chairyung, Eva.
Kagin, Rev. E., & W., Chungju, Eva.
Kerr, Rev. W. C., & W., Chai-
Kryung, Eva.
oons, Rev. E. W., & W., Seoul, Edu.
Lampe, Rev. H. W., & W., Syen Chun, Edu. & Eva.
Lewis, Miss M. L., Seoul, Edu.
Logan, Mrs. J. V., Chungju, Eva.
Ludlow ,A. I., M.D., & W., Seoul, Med.
McCune, Rev. G. S., D.D., &. W., Syen Chun, Edu.
McCune, Miss K., Chairyung, Eva.
McFarland. Rev. E. F., & W. Taiku, Eva.
McKee, Miss Anna M., Chairyung, Eva.
McMurtrie, Mr. R. M., Pyeng Yang, Edu. (A).
Miller, Rev. E. H., & W., Seoul, Edu. (A).
Miller, Rev. F. S., & W., Chungju, Eva.
Mills, R. G., M.D., & W., Seoul, Med.
Moffett, Rev. S. A., D.D., & W., Pyeng Yang, Eva.
Mowry, Rev. E. M., & W., Pyeng Yang, Edu.
Phillips, Rev. C. L., & W., Pyeng Yang, Eva.
Pieters, Rev, A. A., & W., Chairyung, Eva.
Pollard, Miss H. E., Taiku, Edu.
Reiner, Mr. R. O., & W.. Pyeng Yang, Edu.
Rhodes, Rev. H. A., & W., Kangkei, Eva. (A).
Roberts, Rev. S. L., & W., Syen Chun, Eva.
Ross, Rev. Cyril, D.D., & W., Syen Chun, Eva.
Samuel, Miss Jane, Syen Chun, Eva.
Scheifley, Dr. W. J., & W., Seoul, Dental.
Sharp, Rev. C. E., & W., Peng Yang, Eva.
Sharrocks. A. M., M.D., & W., Syen Chun, Med.
Shields, Miss E. L., Seoul, Grad. Nurse.
Smith, R. K., M.D., & W., Andong, Med.
Smith, Rev. W. E., & W., Pyeng Yang, Edu. & Eva.
Snook, Miss V. L., Pyeng Yang, Edu.
Soltau, Rev. T., & W., Syen Chun, Lang.
Stevens, Miss B. I., Syen Chun, Edu.
Swallen, Miss O. R., Pyeng Yang, Edu.
Swallen, Rev. W. L., D.D., & W., Pyeng Yang, Eva.
Switzer, Miss Martha, Taiku, Eva.
Tipton, S. P., M.D., & W., Chungju, Med.
Toms, Rev. J.U.S., & W., Seoul, Eva.
Underwood, Rev. H. G., D.D., LL.D., & W., Seoul, Edu. & Eva.
Underwood, Mr. H. H., Seoul, Edu.
Wambold, Miss K., Seoul, Eva.
Welbon, Rev. A. G., & W., Andong, Eva. (A).

Whiting, Rev. H. C., M.D., & W., Chairyung, Med.
Whittemore, Rev. N. C., & W., Syen Chun, Eva. (A).
Winn, Rev. G. H., & W., Taiku Eva.
Winn, Rev. R. E., & W., Andong, Eva.

Mission of the Presbyterian Church, South

Austin, Miss Lillian, Chunju, Eva.
Bedinger, Miss A. M., Kunsan, Eva. (A).
Bell, Rev. Eugene, & W., Kwangju, Eva.
Biggar, Miss M. L., Soonchun, Eva.
Buckland, Miss Sadie, Kunsan, Edu.
Bull, Rev. W. F., & W., Kunsan, Eva. (A).
Clark, Rev. W. R., & W., Chunju, Eva. (A).
Coit, Rev. R. T., & W., Soonchun, Edu. & Eva.
Colton, Miss S. A., Chunju, Edu.
Crane, Rev. J. C., & W., Soonchun, Edu.
Daniel, T. H., M.D., & W., Seoul, Med.
Dodson, Miss Mary, Kwangju, Eva.
Dodson, Rev. S. K., Kwangju, Eva.
Dupuy, Miss L., Kunsan, Edu.
Dysart, Miss Julia, Kunsan, Eva.
Eversole, Rev. F. M., & W., Chunju, Edu.
Graham, Miss Ella, Kwangju, Eva.
Greer, Miss A. L., Soonchun, Grad. Nurse.
Harrison, Rev. W. B., & W., Kunsan, Eva.
Hill, Rev. P. B., & W., Kwangju, Eva.
Kestler, Miss E. E., Chunju, Grad. Nurse.
Knox, Rev. R. & W., Kwangju, Eva.
Lathrop, Miss L. O., Mokpo, Grad. Nurse.
Leadingham, R. S., M.D., & W., Mokpo, Med.
Linton, Mr. W. A., Kunsan, Edu.
McCallie, Rev. H. D., & W., Mokpo, Eva.
McCutchen, Rev. L. O., & W., Chunju, Eva.
McEachern, Rev. Jno. Kunsan, Eva.
McMurphy, Miss Ada, Mokpo, Eva.
McQueen, Miss Anna, Kwangju, Edu.
Martin, Miss J. A., Mokpo, Eva.
Newland, Rev. L. T., & W., Mokpo, Eva.
Nisbet, Rev. J. S., & W, Mokpo, Edu. & Eva.
Owen, Mrs. G., M.D., Kwangju, Eva.
Parker, Mr. W. P., & W., Mokpo, Edu.
Patterson, J. B., M.D., & W., Kunsan, Med.
Pratt, Rev. C. H., & W., Soonchun, Eva. (A).
Preston, J. F., & W., Soonchun, Eva.
Reynolds, Rev. W. D., D.D., & W., Chunju, Eva.
Shepping, Miss E. J., Kunsan, Grad. Nurse.
Swinehart, Mr. M. L., & W., Kwangju, Mission Treas.
Talmage, Rev. J. V. N., & W., Kwangju, Edu. & Eva.
Tate, Rev. L. B., & W., Chunju, Eva.
Tate, Miss M. S., Chunju, Eva (A).
Timmons, H. L., M.D., & W., Soonchun, Med.
Venable, Mr. W. A., & W., Kunsan, Edu. (A).
Wilson, R. M., M.D., & W., Kwangju, Med.
Wilson, Rev. T. E., Kwangju, Eva.
Winn, Miss E. A., Chunju, Eva.
Winn, Rev. S. D., Chunju, Eva.

Roman Catholic Church

FRENCH MISSION, (LA SOCIETE DES MISSION-ESTRANGERES).

Bermond, Pere J. M., Masanpo, South Kyoung Sang.

Bodin, Pere J., Pyeng Won, South Pyeng An.
Bouillon, Pere C., Eum Chook, Kyung Keui.
Bouyssou, Pere P. J., Yi Chun, Kung Won.
Cadars, Pere J. F., Naju, South Chulla (A).
Canelle, Pere M. J., Mokpo, South Chulla (A).
Chabot, Pere J. E. G., Anak, Whang Hai (A).
Chargeboef, Pere E., Taiku, North Kyung Sang.
Chizallet, Pere P. Wonju, Kang Won.
Curlier, Pere J. J. L., Yong Jung, Kando.
Demange, Rt. Rev. Bishop F., Taiku, North Kyung Sang.
Deneux, Pere E. A. J., Chemulpo, Kyung Keui.
Devise, Pere E. P., Ahsan, South Choong Chong.
Devred, Pere E. J., Yongsan, Kyung Keui (A).
Doucet, Pere C. E., Seoul, Kyung Keui.
Ferrand, Pere P. C., Fusan, North Kyung Sang.
Gombert, Pere A. D., Ansung, Kyung Keui.
Gombert, Pere J. M. E., Hongsan, South Choong Chong.
Guillot, Pere J., Yongsan, Kyung Keui (A).
Guinand, Pere P. J., Yongsan, Kyung Keui.
Jaugey, Pere J. M. A., Wonju, Kang Won (A).
Julien, Pere M.C., Taiku, North Kyang Sang.
Kleinpeter, Pere J., Seoul, Kyung Keui.
Krempff, Pere H. J. M., Tangchin, South Choong Chong (A).
Lacrouts, Pere M., Chunju South Chulla.
Larribeau, Pere A. J., Yong Jung, Kando.
Le Gendre Pere L. G., Songdo, Kyung Keui.
Le Merre, Pere L. B., Pyeng Yang, South Pyeng An.
Lereide, Pere J. A., Chung Nampo, South Pyeng An (A).
Lucas, Pere F. M. A., An Byen, South Ham Kyung.
Lucas, Pere L. M. B., Chunju, North Chulla.
Melizan, Pere P. M. D., Chairyung, Whang Hai.
Meng, Pere J. M., Chang Sung, North Pyeng An (A).
Mialon, Pere J. L., Chung Eup North Chulla.
Mousset, Pere J. F. G., Taiku, North Kyung Sang.
Mutel, Rt. Rev. Bishop G. C., Seoul, Kyung Keui.
Perrin, Pere P. F. L., Kwa Chun, Kyung Keui (A).
Peschel, Pere R. F. G., Fusan, Sui Kyung Sang.
Peynet, Pere J. C., Kimcha, North Chulla (A).
Poisnel, Pere V. L., Seoul, Kyung Keui.
Polly, Pere D. J. B. M., Kyul Sung, South Choong Chong (A).
Poyaud, Pere G. C., Wonsan, South Ham Kyung.
Robert, Pere A. P., Taiku, North Kyung Sang.
Rouvelet, Pere H. P., Kongju, South Choong Chong (A).
Saucet, Pere H. J., Taiku, North Kyung Sang.
Taquet, Pere E. J., Chaju, South Chulla.
Tourneux, Pere V. L., Chilkok, North Kyung Sang.
Vermorel, Pere J., Kang Kyeng Yi, South Choong Chong.
Villemot, Pere M. P. P., Seoul, Kyung Keui.

German Mission. (Benedictines).

Baur, Bro. C.	Seoul.
D'Avernas, Rev. L.	„
Eckhardt, Rev. A.	„
Fangauer, Bro. P.	„
Flotzinger, Bro. I.	„
Gernert, Bro. P.	„
Grahamer, Bro. J.	Seoul.
Hiemer, Rev. C.	„
Hoiss, Bros. H.	„

Kugelgen, Rev. C. Seoul.
Metzger, Bros. M. „
Niebauer, Rev. C. „
Ostermeier, Bro. E. „
Romer, Rev. A. „
Sauer, Rev. Abbot B. „
Schnell, Rev. S. „
Schrotter, Bro. J. „
Vierhaus, Rev. C. „

The Salvation Army

Akerholm, Capt. E., Haiju, Eva.
Bainbridge, Capt. (Miss), Seoul, Eva.
Bernsten, Capt. A., Yong Dong, Eva.
Bokvist, Capt. (Miss) M., Songdo, Eva.
Ericksson, Capt. (Miss) I., Seoul, Eva.
Gay, Adjt. H. J., & W., Taiku, Eva.
Havenstein, Capt. (Miss) H., Songdo, Eva.
Hill, Adjt. A., & W., Yoo Koo, Eva.
Hoggard, Colonel R., & W., Seoul.
Horne, Maj. W. B. & W., Seoul, Gen. Sec.
Jonsson, Capt. (Miss) E., Songdo, Eva.
Lingvist, Capt. (Miss) E., Yoo Koo, Eva.
Lord, Capt. H., & W., Chunju.
Olsson, Capt. (Miss) V., Songdo, Eva.
Palmer, Adjt. G. & W., Seoul, Cashier.
Salisbury, Ensign H., Yong Dong, Eva.
Salling, Capt, (Miss) M., Yoo Koo, Eva.
Sylvester, Capt. C., & W., Seoul. Eva.
Twilley, Staff Capt., & W., Seoul, Edu. (A).
Ward, Adjt. (Miss) E., Seoul, Eva.
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